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BRIEF NARRATIVE

OF THE

BAPTIST MISSION

IN

INDIA.

INCLUDING AN ACCOUNT OF

TRANSLATIONS OF THE SCRIPTURES,

INTO THE VARIOUS

Languages of the East.

WITH AN

APPENDIX,

BRINGING THE NARRATIVE DOWN TO THE YEAR

1811.

"*Attempt* great things—*Expect* great things." CAREY.

"The heavenly *shaster* will be received by all India, and the Hindoos will become *one cast*." A HINDOO.

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ADVERTISEMENT.

AS the history of the Baptist Mission in India is interspersed through the several numbers of *Periodical Accounts*, it has been thought desirable that a brief and connected Narrative of the leading facts should be drawn up, both for the convenience of our constant readers, and the information of such persons as may feel an interest in the undertaking, but who are not acquainted with its rise and progress. [*London Ed.*

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BRIEF NARRATIVE

OF THE

BAPTIST MISSION.

SECTION I.

The Formation of the Society, and the sending out of its two first Missionaries.

AT an association of ministers and churches held at Nottingham, in 1784, it was resolved to set apart an hour on the first Monday evening in every month for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, and joined the association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of various languages, particularly Latin, Greek and Hebrew; and all seemed to be directed to the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions.

These conversations, together with the monthly prayer meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a ministers' meeting held at Clipstone, the two sermons that were preached, bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10, *I have been very jealous for the Lord God of hosts*, &c. And the other by Mr. Fuller, from Hag. i. 2. *Thus speaketh the Lord of hosts, saying, This people say the time is not come, the time that the Lord's house should be built.* After worship was over, Mr. Carey perceiving the minds of his brethren impressed by what they had been hearing, was very desirous, that before they parted they would come to some resolution on the forming of a Missionary Society. The only resolution that was formed however at this time was, that as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it for the consideration of the religious public.

In the spring of 1792, the annual association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isaiah liv. 2, 3. *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, &c.* Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that to account for so unexpected a change, she was told, that her "Maker was her husband," who should be called "The God of the

whole earth ;" he took up what he conceived to be the spirit of the passage in two exhortations, viz. EXPECT GREAT THINGS—ATTEMPT GREAT THINGS. The effect of this discourse was considerable. A resolution was passed, that *a plan should be prepared against the next ministers' meeting at Kettering, for forming a society for propagating the gospel among the heathen ;* and Mr. Carey generously engaged to devote the profits which might arise from his late publication on the subject, to the use of such a society.

In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God ; and in respect of christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission. Hence the name by which we at first chose to designate ourselves was, *The Particular* (or Calvinistic) *Baptist Society for propagating the gospel among the heathen.* But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined from the beginning, if no opportunity appeared for sending out Missionaries of our own, that we would assist other societies already in being amongst the Presbyterians and the Moravians.

Some of the greatest difficulties which we had to encounter were the following : We were inexperienced in the work—we knew of no opening for a mission in any one part of the world more than another—we had no funds to meet the expense that must attend an undertaking of the kind—our situation in an inland part of the country was inconvenient for foreign correspondence —the persons who would have the management would live at such a distance from each other as to render fre-

quent consultation impracticable—and, finally, in forming a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work entered upon it with much fear and trembling.

On Oct. 2, 1792, the ministers met at Kettering, and after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to *make a trial* for introducing the gospel amongst the heathen. They were not insensible of their want of experience, but hoped that He, whose cause it was, would endue them with wisdom as occasions required, and guide them with his eye.—As to *funds*, they opened a subscription at the time, the amount of which, though only 13l. 2s. 6d. was sufficient for present purposes. They had no idea of appealing to the public till a more specific object could be proposed to their consideration.—In respect of *foreign correspondence*, they hoped to find friends at the different sea-ports who would be willing to assist them, which hope has been fully realised.—As to the difficulty of a number of persons *residing in different parts of the kingdom acting together*, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account however, they found it impracticable to have a large acting committee, or for the members of it to go out at certain periods, and others to be chosen in their stead. Finally, with respect to preserving the society from irreligious *influence*, though every person who should subscribe 10l. at once, or 10s. 6d. per annum, was considered a member, yet as the committee, to whom the management was intrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up at a general meeting by others of like character, it was thought as great a preservative as human means could suggest; and such it has hitherto proved. The names of the first committee were, *John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller*. Reynold Hogg was chosen Treasurer, and Andrew Fuller, Secretary.

Mr. Pearce of Birmingham was present at this meeting, and entered into the undertaking with all his heart. On returning home he stated particulars to his friends, who immediately formed an assistant society amongst themselves, and collected 70l. towards the fund.

On Oct. 31, 1792, a meeting was held at Northampton. Mr. Pearce was added to the committee, and an address to the public ordered to be drawn up.

On Nov. 13, the committee met again at Northampton. Here they learned that *Mr. John Thomas*, who had been several years in Bengal, preaching the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. The committee considered this as a probable opening in Providence, and resolved that the Secretary should make inquiry concerning Mr. Thomas, as to his character, principles, abilities, success, &c. that if things should prove agreeable, he might be invited to go out as one of their missionaries.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared that Mr. Thomas was by profession a surgeon; that after having embraced the gospel under the ministry of Dr. Stennett, he, in the year 1783, went out as surgeon of the Oxford East Indiaman; that while he was in Bengal he felt a desire to communicate the gospel to the natives; and that being encouraged to do so by a religious friend, he obtained his discharge from the ship, and after learning the language, continued from the year 1787 to 1791, preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely, *Ram Boshoo*, *Mohun Chund*, and *Parbotee*. The two latter were Brahmans.

On Jan. 10, 1793, a committee meeting was held at Kettering, when the Secretary reported the result of his inquiries respecting Mr. Thomas, which was satisfactory to all present. The committee being fully of opinion that a door was now open for a mission to the East

Indies, resolved to invite Mr. Thomas to go out as one of their missionaries; and to endeavour to furnish him with a colleague. Mr. Carey being present, and his mind towards missionary work well known, was asked, if he were willing to accompany Mr. Thomas? To which he readily answered in the affirmative.

Within the last two or three years Mr. Carey had removed from Moulton to Leicester, but had never lost sight of this great object, nor concealed from the people he served his earnest desire, whenever opportunity offered, to engage in it; and though the church at Leicester were greatly attached to him, and he to them, yet when they heard of his consenting to go, they could not conscientiously object to it, but freely gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting Mr. Thomas was not present; the committee however were employed in reading his papers, which had been communicated to them. In the evening he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The committee then resolved to support him and Mr. Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500l. which sum required to be raised in about three or four months. To accomplish this the committee frankly stated to the religious public their plan, requesting that so far as it appeared to be deserving of encouragement, they would encourage it. Letters also were addressed to the most active ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected; yet, when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's *whole family*, with Mrs. Carey's sister, being induced to accompany him. At first it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning; but when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany

her; and this circumstance, though it added to the expense, yet, upon the whole, was considered as favourable to the object.

On March 20, 1793, a meeting was held at Leicester for prayer, and the solemn designation of the missionaries. At this meeting Messrs. Fawcett of Hebden Bridge, Hopper of Nottingham, Mills of Sheepshead, Blundel of Arnsby, Staughton of Northampton, Morris of Clipstone, Yates of Leicester, Bruin of Glen, Trinder of Northampton, Wilson of Olney, and Hobson of Walgrave, were added to the committee.

Our brethren set sail on June 13, 1793, on board the Princessa Maria, a Danish Indiaman. After their departure we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had in so short a time been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor Heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly; some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking, than the effect produced upon our own minds, and

the minds of christians in our own country, it were more than equal to the expense.

SECTION II.

The arrival of the Missionaries in India, and their settlement in the neighbourhood of Malda.

AFTER many anxious thoughts about our brethren, letters were received on July 29, 1794, informing us of their safe arrival, and containing a few particulars, as to their difficulties and their prospects. They met with *Ram Boshoo* soon after their arrival; but found to their grief that he had not kept himself from idols. The letters, upon the whole, contained as much encouragement as could be expected. We afterwards learned, however, that for the first three or four months, Mr. Carey was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta in a boat. On Feb. 6, 1794, he stopped at Dehatta, the residence of the late Charles Short, Esq, who afterwards married his wife's sister, and whose generosity and kindness, in a time of such extremity, ought never to be forgotten.

In this neighbourhood he built him an house, or tent, and thought of taking land, and of cultivating it for his support: but early in March he received a letter from Malda, inviting him to go, with his family, and take the oversight of an indigo-factory, belonging to Mr. U—. His colleague also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received, a little before, a similar invitation. Circumstanced as they were, they could not but consider it as an interposition in providence in favour both of them and their object, and accordingly complied with it.

This undertaking however occasioned some reflections at home, chiefly among those who were not so fully ac-

quainted with the terms on which the Missionaries left their country, which were, that they were to be supported by the society till they should be able to support themselves. Conscious as they were of acting from the purest motives, the fears which were entertained by some lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his journal at the time, is sufficiently expressive of his disinterested regard for the mission. "What is there," says he, "in all this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him. Oh, how long will it be ere I shall know so much of the language of the country, as to preach Christ crucified in it! I am resolved to write to the Society, that my circumstances are such that I shall not need their future support, and to devote a sum monthly for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda till May 23, 1794. While thus detained he seems to have felt much from the want of christian society, and of being able to preach to the natives; and yet to have been greatly supported. "I seem," says he, in his journal of April 8, "to be cast out of the christian world, and am unable yet to speak with any advantage to the heathens. I have no friend to stir up, or encourage me in the things of God. The infidelity of Europeans grieves me. They tell me that the conversion of the natives is impossible. In England I should not be discouraged by the sayings of unbelievers; but here I have no christian friend to sympathize with me, nor am I able to make the trial by preaching the gospel. All my hope is in God. Without his power no European could possibly be converted, and his power can convert any Hindoo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that under all the trials of the first year, our dear brother, in his communications to the Society, made the least of them; and was much more concerned lest they should be discouraged, than for any thing which he himself endured.

Arriving at Malda on June 15, he found himself in very agreeable society. Next day he preached twice in English, and his friend and colleague, Mr. Thomas, met him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. "I feel," said he, "as if released from a prison, and restored to the joys of christian fellowship.—Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us."

Mr. Carey then accepted the superintendence of an Indigo-factory at Mudnabatty, and Mr. Thomas of another at Moypauldiggy, both in the neighbourhood of Malda; and covenants were granted to them by the British government. Letters were then sent to England expressing great pleasure in their being able to decline at present any further assistance, and hoping that the funds of the Society would be employed in another mission.

On the arrival of these letters, a meeting was held at Arnsby, April 7, 1795. The question was put respecting another mission, and which was thought by all present to be desirable. At the same time two young men, Mr. Jacob Grigg, and Mr. Jas. Rodway, had offered themselves as missionaries, and were considered as suitable persons. The committee therefore resolved on another mission to Africa, in the neighbourhood of Sierra Leone. In the autumn of 1795, the missionaries left England; but through the indiscretion of one of them, and the ill health of the other, the undertaking failed.

The Rev. Mr. Hogg, finding his situation inconsistent with the treasurership, proposed to resign it. The committee thanked Mr. Hogg for his past attentions, and chose in his stead Mr. King of Birmingham. Mr. Jos. Dent of Northampton was at the same time chosen a member of the committee instead of Mr. Trinder, deceased. The members also of the Assistant Society at Birmingham were incorporated into the committee of the Primary Society. At the same time it was resolved to propose it to the subscribers, in the next Number of the Periodical Accounts, Whether a small part of the Society's funds might not be properly applied to the

encouragement of preaching the gospel in the most unenlightened villages in our own country?

In the spring of 1796, *Mr. John Fountain*, offering himself as a missionary, was accepted, and sent out to join the brethren in India. The same year it was proposed that two of the Bristol students during the vacation should supply the churches at Salisbury and Broughton, and that Mr. Saffery and Mr. Steadman, the pastors of those churches, should be requested for that time to preach the gospel through the county of Cornwall. This request was complied with; and as it was thought to be productive of good effects, the same was repeated the next year by Messrs. Steadman and Franklin.

The above measures were engaged in mostly under an idea that our brethren in India were now able to support themselves; but in a little time they found their resources precarious, and again requested our assistance. It was then resolved to pay them the whole of their arrears, and to continue to allow them as from the beginning.

SECTION III.

Progress of the Mission in Bengal from 1794 *to* 1799.

THE missionaries being settled as superintendents of the Indigo works at Mudnabatty and Moypauldiggy, they had each an opportunity of addressing the workmen, and of making excursions to the surrounding villages. But during the first year Mr. Carey had repeated attacks of an intermittent fever with a dysentery. Mrs. Carey also, and their eldest son were much afflicted; and their third son, Peter, at five years of age, died of a mortification in his bowels. As soon as they were able to apply themselves to the work, they set up schools at their respective factories; preached every Lord's day, and frequently on week days; and Mr. Thomas was particularly kind to the poor, in administering medicines, and conversing with them. Many people besides the workmen attended their preaching. But for a considerable

time it seemed to be without effect. There were, however, a Mr. Long and a Mr. Powell, two Englishmen who had settled in Bengal, who were each baptized; and on Nov. 1, 1795, they, with the missionaries, formed a church, and commemorated the Lord's death in the Supper. Mr. Long was afterwards excluded for improper conduct; but Mr. Powell continued an useful character till his death, which was at Dinagepore, on Sept. 25, 1802.

After two years labour some appeared to be impressed by the word. "My pundit," says Mr. Thomas, "asks questions, sheds tears, and requests part of the scriptures of us." His name was *Podo Loson*. Mr. Carey also entertained considerable hopes of a young brahman of the name of *Cassinaut*. The brahman, *Mohun Chund*, also, who had professed to believe the gospel while Mr. Thomas was first in India, came to them, and continued for some time with them. Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahomedans who appeared not a little promising; particularly *Sookmun* at Mudnabatty, and *Yardee*, *Doorgotteea*, &c. at Moypauldiggy; where also there was a general attention to the word. But none of them had resolution enough to give up their *cast*, nor have they since associated with christians.

These disappointments must have been very discouraging; yet, while the parties continued promising, they served no doubt to strengthen the hands of the missionaries. Early in 1797 they visited *Bootan*, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the gospel into the country.

Nor were the whole of their labours in this neighbourhood in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of DINAGEPORE, containing a population equal to Birmingham or Manchester. From this city a letter was received, signed by five Hindoos, intimating that about three years before that time the brahman *Mohun Chund* had been there, and had told them a little about the gospel of God; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight

of the translation, and some person to be sent to give them further instruction.

About the same time they heard of a Mr. *Ignatius Fernandez*, a gentleman of Portuguese extraction residing in that city, who was desirous of hearing the gospel. Upon the whole they determined to go. First Mr. Fountain and Mr. Powell went over; then Mr. Fernandez paid a visit to Mr. Thomas; and afterwards Mr. Carey went and preached. Mr. Fernandez embraced the gospel with much affection, and proved a most amiable and valuable character. At his own expense he built a place for christian worship, and his heart and house were always open to the missionaries. Here also they met with Mr. William Cuninghame, Register of the civil court, and assistant to the magistrate at Dinagepore, whose regards to them and the gospel greatly endeared him to them. From the magistrate himself also they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He is at this time the diligent and useful pastor of a church in the same place.

Nor was the introduction of the gospel at Dinagepore the only permanent effect of the labours of the missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would otherwise have known nothing. It was there, too, that the scriptures were translated into the Bengalee language ready to be printed as soon as opportunity offered. We have also of late been informed of pleasing appearances in that neighbourhood by the ministry of some of the native preachers. May they reap in joy the harvest for which the missionaries sowed in tears!

SECTION IV.

Four other Missionaries sent out, and the seat of the Mission removed to Serampore.

AS repeated requests had been made for more missionaries, and particularly for one who should understand the

printing business, the committee paid every possible attention to this object. In the spring of 1799, they were enabled to send out four men and four women; namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunsdon, Mr. William Ward, and Miss Tidd. Mr. Ward understood the printing business, and Mr. and Mrs. Marshman had kept a school.

The instructions given them were, among other things, to "beware, both from a principle of conscience and from a regard to their own interest, and that of the mission, of intermeddling with any political concerns—to be obedient to the laws in all civil affairs—to respect magistrates, both supreme and subordinate, and teach the same things to others—in fine, to apply themselves wholly to the all-important concerns of that evangelical service to which they had so solemnly dedicated themselves." Moreover, that "however gross might be the idolatries, and heathenish superstitions that might fall under their notice, they should sedulously avoid all rudeness, insult, or interruption, during the observance of such superstitions, observing no methods but those of Christ and his apostles, namely, the persevering use of scripture, reason, prayer, meekness, and love."

Our brethren embarked on board the Criterion, commanded by Capt. Wickes, on May 25, 1799; and after an agreeable voyage, arrived at the Danish settlement of Serampore, on Oct. 13, of the same year. From thence they wrote to Mr. Carey, and waited his answer.

On Lord's day, Oct. 27, they had public worship, and the Danish Governor, (Col. Bie) with several other gentlemen attended. The same day Mr. Grant was taken ill of a cold, attended with a kind of stupor; and the following Thursday died. The governor, his family, and a number of Europeans attended the funeral.

On Nov. 9, Mr. Fountain arrived from Mudnabatty, and was married to Miss Tidd; and, on the 14th, he and Mr. Ward set off to visit Mr. Carey at that place.

Circumstances at this time were difficult and delicate. Mr. Carey had made all the interest he could, that the four missionaries and their wives, might be permitted to proceed and settle in the neighbourhood of Malda, but without effect. As they could not come to him, the only alternative was, whether he should go to them, or

whether they should labour separately. The decision of this question was the object of Mr. Ward's journey.

In respect of Mudnabatty, the factory at that place had, owing to the failure of the crops, been given up. And Mr. Carey, with a view to provide for the mission, had taken a small place at Kidderpore, about twelve miles distant, where he intended to carry on a little business, and to erect some dwellings for the other missionaries. The relinquishing of this undertaking would be a loss of 500l. They had formed a church—God had given them some Europeans for their hire—a degree of light had been diffused among the natives—a school was established*—the state of things at Dinagepore was promising—the society would be burdened with new expenses, &c. &c. On the other hand Mr. Carey's engagements at Mudnabatty were within a few weeks of terminating—at Serampore they would meet with protection and accommodation—the great ends of the mission, particularly the printing of the scriptures, were likely to be answered in that situation rather than in the other—the country was more populous.—All things considered, Mr. Carey determined to remove. It was not a light matter to him; but a necessity seemed to be laid upon him. On Jan. 10, 1800, he arrived at Serampore; and the next day was introduced to the Governor, who received him in a very friendly manner.

The first object of attention was to settle a plan of family government. All the missionaries were to preach and pray in turn; one to superintend the affairs of the family for a month, and then another; Mr. Carey was appointed treasurer, and keeper of the medicine chest: Mr. Fountain, librarian; Saturday evening was devoted to adjusting any differences which might arise during the week, and pledging themselves to love one another; finally, *it was resolved that no one should engage in any private trade; but that whatever was done by any member of the family, should be done for the benefit of the mission.*

The rent of the lodgings which they at present occupied was very high. They therefore purchased a house,

* This however must have been given up, on removing to Kidderpore, equally as to Serampore.

by the river side, with a pretty large piece of ground. It had various accommodations, but the price alarmed them ; yet the rent in four years would have amounted to the purchase.

Mr. Carey having nearly finished the translation of the Old and New Testament into Bengalee ; having also obtained a press, and agreed with a letter founder at Calcutta for types, all things were now in readiness for printing. Accordingly, the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible. And as it was necessary for their support to attend to printing in general, and to open a school to be superintended by Mr. and Mrs. Marshman, each was included in the advertisement. As an encouragement at the out-set, they were promised the Government printing, and the teaching of the Governor's children. Some inquiry was made by the Governor-General, respecting the press ; but on being informed that (official papers for the Danish Government excepted,) its operations were confined to the printing of the Scriptures, and religious tracts, and that the missionaries made it an invariable rule to print nothing of a political nature, he was satisfied.

SECTION V.

Progress of the Mission at Serampore from 1800 *to* 1807, *containing the principal events under each year successively.*

1800.

AS soon as the missionaries were settled at Serampore, those who had acquired the language began preaching the gospel both in the town and neighbourhood. The first sheet of the Bengalee New Testament was struck off May 16. They printed 2000 copies, besides five hundred of the gospel by Matthew, for immediate distribution. Early in June they opened a Bengalee school, in which the children of those natives who chose to send them, were taught gratis ; and by the 20th of July

there were forty scholars. A native of the name of *Gokool*, residing at Serampore, appeared to be much affected with what he heard and saw. Early in August Mr. Ward speaks of having had Mr. Carey's two eldest sons in his room for religious conversation and instruction; and says, "they wept, read, prayed, and asked questions." "All our brethren," says Mr. Carey about the same time, "have lately been more than usually solicitous for the spread of the gospel."

Mr. Fountain had been visited by a severe dysentery, which laid him aside for several weeks. He had so far recovered, however, as to set off with Mrs. Fountain on a journey up the country, and on July 26th reached Dinagepore. By letters which he wrote to his brethren, it appeared that he was nearly recovered; but the disorder returned, and on Aug. 20th, at the house of Mr. Fernandez, he died. All was done for him that medical skill and christian kindness could do; but all was ineffectual. He was resigned and happy.

In October, Mr. Marshman and Mr. Ward began to preach to the natives; and Felix Carey going out with the latter, addressed them in a striking, simple, and evangelical strain.

Soon after this an afflicted lady came up the river from Calcutta. She intended to have gone farther, but feeling herself unable, stopped at Serampore. Having taken lodgings at the hotel, she inquired for an English prayer-book. As no such article could be had at the hotel, her desire was communicated to the missionaries. But neither could they furnish her with the article she wanted. Mr. Marshman, however, wrote her a friendly note, and accompanied it with two other books, pointing out the way to everlasting life. The lady came next morning to the mission-house, apparently in great distress of mind, and inquiring what she must do? She requested permission to stop during family worship. The hymn sung on that occasion was, "Come, ye sinners, poor and wretched." She was greatly affected, and asked leave to attend with them every day during her continuance at Serampore. After this she was desirous of hearing more about the way of salvation, and Mr. Marshman discoursed on the atonement as the ground of acceptance with God, read the agony in the garden, the

53d chapter of Isaiah, and the third chapter of the Romans, while she with the greatest eagerness drank in the doctrine of the cross. In a short time she returned to Calcutta, and died ; and, they had every reason to hope, in the faith of Christ.

After the lady's decease, Mr. Marshman saw her husband, from whose account of her last end his hopes were strengthened. The event also appeared to have made a considerable impression on his mind. He proved to be conversant with the Bible, and yet totally ignorant of the way of salvation. He was quite astonished at what was stated to him from Rom. iii. 23—28. After a long and serious conversation, nearly at midnight, they both kneeled down, and prayed in succession. The gentleman's name was Rolt. He was afterwards baptized, and married for his second wife Mr. Brunsdon's widow.

Mr. Thomas, who was preaching in *Bheerboom*, about the end of October paid a visit at Serampore, and brought with him a Hindoo, whose name was *Fakira*, of whom he entertained great hopes. *Fakira* of his own accord proposed to be baptized, and all were satisfied with his profession ; but before the time, he left Serampore, and went amongst his relatives, with a view, as he said, first to fetch his child. Whether his resolution failed him, or whether he was forcibly detained by his relations, the missionaries heard no more of him.

During this visit, Mr. Thomas's conversations and prayers were observed to be more than usually impressive. He himself says, in his journal of Oct. 12, " I longed for the out-pouring of God's Spirit, and did ask for it believingly for an hour or more together. At midnight I was enabled to pour out strong cries and supplications to God." Speaking also of the other missionaries, he says, " The holy unction appears on them all, especially of late." A weekly prayer-meeting was set up at Mr. Thomas's desire, for the success of the mission ; and what was observed of Mr. Carey, seems to have been common to them all, that *the death of Christ was more and more the theme of their preaching.*

Early in November many repaired to the mission-house for the gospel by Matthew, which was given to all who desired it. On the 25th, Mr. Thomas was called to attend a man whose arm was dislocated. After the

operation, he talked to him very impressively concerning his salvation. The name of the man was *Kristno*. He wept like a child, and even sobbed while Mr. T. talked to him. *Gokool*, of whom mention has been made before, lived near him, and was present at the time. Two days after this, *Kristno* wanted to come to the mission-house for instruction; for he said, they had not only cured his arm, but brought him the news of salvation. He and *Gokool* came together and heard the word. The consequence was, *Gokool's* wife and family deserted him; but those of *Kristno* were like-minded with himself. The family of the latter was then visited. The women appeared to have learned more of the gospel than was expected; and after having heard it more particularly explained, they declared for Christ.

On the 22d of December, *Gokool* and *Kristno* came and ate publicly with the missionaries, by which act they threw away their *cast*. The servants, and as many as witnessed it, were astonished, as they had all said, No one would lose *cast* for the gospel; nor were the missionaries much short of being so. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Marshman observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the *cast* is broken, who shall mend it?"

The same evening, *Gokool* without his family, but *Kristno* with his, came and offered themselves willingly to the church, each making a solemn profession of faith in Christ, and of obedience to his commands. Their hearts, to use the words of *Gokool*, seemed "nailed to Christ." Mr. Thomas was almost overcome with joy. At the close of the meeting they all stood up and sung, "Salvation, O the joyful sound," &c.

It was soon noised abroad that these people had lost *cast*: and now a time of trial drew near. The next day a great company of people assembled, two thousand or thereabouts, pouring out their execrations upon them. Taking them by force, they first dragged them before

the Danish magistrate; but he, instead of censuring, commended them for what they had done. Being dismissed, they came a second time with *Kristno* with a new charge, accusing him of refusing to deliver up his daughter to a man who had contracted for her in marriage. The magistrate however defended *Kristno*, and assured the girl that she should not be compelled to marry the man against her consent. The governor also promised the missionaries that they should not be interrupted in baptizing.

The hubbub that had thus been raised did not shake the resolution of *Kristno;* but his family, and *Gokool*, were intimidated by it. On the 27th they sent to the mission-house, saying, "they wished to put off their baptism for a few weeks." The next day, (Lord's day the 28th) was the time appointed for baptizing. *Kristno* came forward, and with Felix Carey, was baptized in the Hoogly. A considerable number of Europeans and natives attended; many of whom appeared to be struck with the solemnity of the ordinance. "When *Kristno* came from dressing, (which here is a very short work) a German lady who was present, took him by the hand and held him for some moments. She was unable to make him understand her words, but she manifestly thanked him in her heart for having renounced the worship of devils." After the Lord's supper had been celebrated, *Kristno* said he was "full of joy."

1801.

On the first day of January, Mr. Fernandez, with his son, and Mr. Powell arrived from Dinagepore. His design was to be baptised, and to place his son at school. *Gokool* having absented himself from the missionaries, was sitting melancholy in his house. *Kristno's* heart was happy, and his conversations and prayers in his family appear to have been blessed to the restoring of them to a right mind. Being asked by a European in the street, "What he got by his late profession of christianity?" he answered, "He got nothing but joy and comfort; it was the work of love."

On Lord's day the 18th, Mr. Fernandez and *Joymooni*, (*Kristno's* wife's sister) were baptised, and joined the church. At a conversation meeting on the 22d, she said, "She had found a treasure in Christ greater than every thing else in this world." *Kristno* said his chief "thoughts now were about the salvation of others."

About this time Mr. Ward called on a Scotch gentleman who had met with some severe worldly losses. He said he was religiously educated, and that this restrained him a good deal till he came into India, when he became like other Europeans. Ten years ago his troubles came on. They failed however to produce any good in him. He came to Serampore five years since, but continued to live without God till he attended worship at the mission-house when he felt a new kind of sensations. After that he borrowed and read the most valuable books in the mission library. His happiest hours, he said, were at a throne of grace. His Bible was to him a new book. His afflictions appeared in a new and interesting light. The law was new; and the way of salvation was precious.

A widow of the name of *Unna* who lived in *Kristno's* family, was observed to weep in hearing Mr. Ward discourse to them. She came afterwards with the other women to the mission-house. She said one day to Mr. Carey, "Formerly, I never saw my sins: now I perceive that I am a sea of sin." On Feb. 13th she made an open profession of Christ's name. *Rasoo* also (*Kristno's* wife) was present, and appeared to be of the same mind. On Lord's day, the 22d, they were both baptised.

The effect of these baptisings was, that all the children of the Bengalee school were taken away by their parents, lest they should be made christians; and the only children left for instruction were those of *Kristno*, to whom the missionaries now paid the greater attention, and amongst whom there were some hopeful appearances.

The baptised Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was singular and impressive. "Christ (said one) is my joy, my hope, my all. If worldly things draw my mind from him, I say, Mind, why dost thou leave Christ? There is no other Saviour. If thou leave him,

thou fallest into hell. I charge thee, Mind, that thou keep close to Christ."—"I was formerly (said another) in prison. The light of the gospel came to the prison door, and I got out. My prayer now is, that Satan may imprison me no more. I call to mind continually the sufferings of Christ."

The printing of the New Testament being finished, a meeting for thanksgiving was appointed. Copies were presented to the Governor, and the Governor-general, which were favourably received. All things wore an encouraging aspect; except that the state of Mr. Brunsdon's health excited strong apprehensions that they would be called to part with him.

In April, *Kristno's* eldest daughter, *Golook*, was forcibly taken away by the person who had contracted for her in marriage, and carried to Calcutta. As she was passing by a police-office, she cried out for justice. The men who carried her off, were of course detained. When the magistrate inquired into her complaint, she answered, "I have heard of the love and sufferings of Christ; these things have laid hold of my mind: I am a christian of choice; and am not willing to go with this man." The magistrate said, he "could not separate them, but would take care that she should profess what religion she chose." This however was what he could not, or did nor perform; and the young woman was much grieved at being left, contrary to her will, in the hands of idolaters. It was also a great trial to *Kristno* and his family. The women endeavoured to find her out, and to furnish her with a New Testament and some hymns.

About this time Mr. Carey was appointed by Marquis Wellesly to an important station in the New College of Fort-William. He had no expectation of any such application being made to him; and when it was made, had some hesitation as to complying with it, lest it should interfere with his proper work as a missionary. Nor did he accede to the appointment till he had consulted with his brethren, who thought that it might promote rather than obstruct the great objects of the mission. Every temporal advantage that might arise from it would, on the ground of their established rules, be only so much added to the missionary stock.

On the morning of May 8th, the British flag was hoisted at Serampore. At ten o'clock the missionaries were ordered to appear at the Government-house. On presenting themselves they were treated with the utmost civility, both by the late Danish Governor, and the English Commander, and told to go on with their school, preaching, &c. in the same peaceable way as before.—On the 29th, *Gokool*, who had fainted at the outset, came forward again, resolved to join the gospel standard, let the consequences be what they might. On June 7th, he was baptized; and what was more surprising, his wife, who had made such violent opposition, was present, and seemed to express some approbation of the gospel. She had listened to her husband more attentively of late, and her prejudices seemed to be giving way.

Next day Mr. Carey accompanied *Kristno* to Calcutta to see his daughter. He talked affectionately to the family; but while they seemed to be listening to his words, he perceived something going forward indicative of mischief. He therefore stepped into his palanquin, and ordered the bearers to take him away. The opposition which they made to this, left very little doubt of its being their intention to assassinate him.

Kristno was now in the habit of talking to his neighbours who came to him at his work, in some such strain as this:—"In all your worship there is no fruit. None of the debtas died for sinners; but Jesus Christ came into the world for this. This is the greatest love I ever heard of. At the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ he gets a new mind. This is the fruit of becoming a christian, &c. &c." The missionaries from such specimens hoped that he would soon be able to preach Christ to his countrymen.

On the 3d of July, Mr. Brunsdon, after a long affliction, died at Calcutta. This, with the deaths which preceded it, was a heavy loss to the mission. Early in August, the missionaries were visited by their much respected friend, Capt. Wickes, from Philadelphia; who rejoiced to hear of all the mercy and the truth which the Lord had shewn them.

Gokool's wife, whose name was *Komal*, had now become an attentive hearer and believer of the gospel;

and as she was always considered as being of a frank and open temper, the missionaries had the less apprehension of being imposed upon. On the fourth of October, she was baptised. "We have now, (says Mr. Marshman) six baptised Hindoos, whom we esteem more precious than gems. Yet we need great prudence in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and to do all in such a manner as to endear our Saviour and ourselves to them."

About the same time, the missionaries purchased the house and premises adjoining their own. The garden and out-buildings contained more than four acres of land. By this addition they had room not only for the schools, and for the printing and binding business, but also for any new missionaries that might arrive. They made themselves trustees for the society, as they had done in the first purchase.

On the 13th of this month died Mr. John Thomas, at the house of Mr. Fernandez, at Dinagepore. This was the fourth death that had taken place among the missionaries within the last two years. For the memoirs of these four missionaries, we must refer to the periodical accounts, Nos. vii.—x.

During this month, Mr. Ward and *Kristno* visited certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward in his excursion was detained by a police officer on much the same grounds as have been lately alleged, namely, *that the Company had given no orders for the natives to lose cast.* Mr. W. assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers thus signed were sent to Calcutta, and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing therefore came of it; and during the administration of Marquis Wellesly nothing more was heard on the subject.

During the months of November and December there were many people inquiring after the gospel, and some hopeful appearances among the Portuguese Catholics at Calcutta.

In the course of this year, Col. Bie transmitted to his Government an account of the settlement of the missionaries at Serampore, in consequence of which his Danish Majesty directed the Royal College of Commerce at Copenhagen to signify his pleasure to the Governor of Serampore, that the society of missionaries be considered as under his Majesty's protection and patronage, which they accordingly signified by a letter, bearing date Sept. 5, 1801.

The Governor-General also of British India was pleased to assure one of the missionaries, that he "was perfectly acquainted with all the concerns and operations at Serampore, and felt great satisfaction at their affairs being attended with a degree of success."

1802.

THIS year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, with the baptizing of a native of the name of *Petumber Shingee*. He had about a month before read a tract, which had so impressed his mind that he resolved to find out the writer. On the 12th of December, 1801, he came to the mission-house and heard the gospel; on the 20th threw away his *cast*, and on January 3d was baptized. He appeared from the first to be very sincere and decided, and has proved an honourable and useful character. He is since dead.*

In the first three months of this year there was much to encourage, and much to try the missionaries. Persons arrived from the district of Jessore for New Testaments in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion; *Letters on the Evidences of Christianity* had been published in the Calcutta

* See the Memoir of him in Periodical Accounts, No. xvii.

Gazette, and were now reprinted at Serampore.—On the other hand, some unpleasant things took place among the baptized, which called for a faithful and prudent exercise of discipline; difficulties also arose on the employment of the converts; and cases occurred of husbands whose unbelieving wifes refused to live with them.

On the 4th of April, a native who had previously lost *cast*, of the name of *Syam Dass*, was baptized. He proved to be a simple-hearted good man, and was instrumental to the conversion of one of his neighbours, *(Bharut;)* but died, or was murdered on a journey in the autumn of the same year, about five months after his baptism.

About this time a brahman came to Serampore, who lived with DULOL. *Dulol* is a famous leader of a Hindoo sect. They are a kind of Deists, setting light by the superstitions of the country, and by the *cast;* but making light also of sin, heaven and hell. He said that *Dulol* sent him to get baptized first, and that he himself would follow, and bring with him an hundred thousand disciples! The missionaries had no faith in this tale: they thought it right, however, to pay him a visit. For this purpose Mr. Carey, Mr. Marshman, and *Kristno* (who had formerly been one of his disciples) set off for Ghospara, the place of his residence. They perceived him to be a designing man, living in state upon the credulity of his followers; and full of the notion, that whatever evil we did, it was God that wrought it in us. After a little friendly but faithful conversation, they parted. The only favourable impression which struck them was, that this sect was calculated to shake the superstitions of the country, and so might prove subservient to the gospel.

On May 10th, Mr. Ward and Mrs. Fountain were married. Heretofore the marriages had been performed by an English clergyman; but the missionaries having been advised to marry their own people, they, with the concurrence of the civil authorities, drew up a simple form for the purpose; and the business was conducted to the satisfaction of all present. Soon after this, three Mussulmans came from a distance of about sixty miles to inquire after this *new way*. The missionaries invited them to stay a few days and judge. They were very

inquisitive, and stated their objections candidly. When the way of salvation was pointed out, they paid great attention, and departed quite pleased with their visit, inviting the missionaries into their part of the country.

Kristno having lost much of his former employment by becoming a christian, the Governor was very kind in employing him, and in sending for his children to hear them read. *Kristno* was also employed by Mr. Rolt. This kindness was the more acceptable, when others, even Europeans, who pretended to be christians, were joining the idolaters in ridiculing and reproaching him.

The native free-school, which had been deserted on the first baptizing, began to recover its former state. Its funds also, which were supported by the liberal donations of the friends of the gospel in different parts of the country, exceeded all expectations.

Golook, *Kristno's* eldest daughter, having returned to her father's house, prayed the missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on June 6.—Miss Rumohr also, a German lady who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, "There is a greater number of inquirers than at any former period."

On July 4, four more were baptized; namely, *Peroo*, a Mussulman; *Bharut*, a Hindoo, whose conversion was occasioned by a conversation with *Syam Dass*; *Petumber Mittre*, a kaist from Jessore; and *Dropodee*, his wife.

Mr. Marshman going one evening about this time to the house of *Kristno*, found them spinning. Upon inquiry, he found that what a woman might earn by industry, bears as great a proportion to the wages of a man, as the same employment used to do in England. He took occasion from thence to mention the advantages which they, as christians, would derive from industry, frugality, and contentment with small things; adverting to the case of many poor but honourable christians in England, who thus adorned the gospel. This is a necessary lesson here, as their ideas of industry and economy are generally very lax.

Towards the end of this month, a Mussulman, whose name was *Moorad*, came from Ponchetaluckphool, or as they usually call it by way of contraction, Luckphool,

with an invitation from a considerable number of people in that part of the country to go and preach the gospel to them. It was determined that Mr. Marshman should go with *Moorad.* They set out on the 10th of August, taking *Petumber Mittre* and *Bharut* with them. Arriving at Luckphool on Lord's day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together and received them in the most affectionate manner. Each sitting down on the grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they entreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard with great attention, put questions to him as he proceeded, and insisted on proof for every thing; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed that they must needs be weary, and proposed to retire to his boat. To this they consented; but they followed him to the boat, and while he lay down to sleep, were in full conversation with Petumber. In about two hours he rose and renewed his work. Taking these words as the ground of his discourse, "We pray you in Christ's stead, be ye reconciled to God," he described the distance that sinners were at from God; and the insufficiency of all other ways of reconciliation but the gospel. After this they retired to a veranda, where they spent the evening, sitting round and asking questions on Christ, the resurrection, a future state, &c. At nine o'clock Mr. M. retired, full of thankfulness and astonishment at what had passed in the day!

These people, amounting to some hundreds, had for the last fourteen years begun to dislike the idolatry of the country; and attaching themselves to a grave elderly man, as their goroo or teacher, had from that time been inquiring after the right way. NEELO (for that was the old man's name) had taught them that *there was one God, whom he called Father, who alone was to be worshipped; that sin was to be forsaken; and that a farther revelation was to be expected.* It was in conse-

quence of his having heard of the missionaries that *Moorad* was sent to Serampore, to request them to come and visit them. After Mr. Marshman had spent the Lord's day amongst them, as above related, the old man took him aside for private conversation, and appeared to be very averse to brahmanism, and friendly to the gospel as opposed to it, recommending it also to his people, as being the revelation which he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part with him with much reluctance.

"I never saw any Hindoos," says Mr. M. "except *Kristno's* family, listen to the gospel like these people: time can only discover how they really feel towards it. Their behaviour towards me was very affectionate."

In returning home, Mr. M. called on another goroo, who had nearly 20,000 followers. His name was *Seeb Ram Dass*, and his residence at *Juggerdandakatty*. There was much less pomp and artifice in him than in *Dulol*: and much less conviction and affection than in *Neelo* and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahomedan systems, which marked the hand of providence, and might be introductory to the gospel.

On Sept. 4, Mr. Rolt of Calcutta was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced however by others of a different complexion. *Gokool* required to be excluded, and *Petumber Mittre* to be suspended. On the 25th, Mr. Powell died; and about the same time *Syam Dass* was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the brahmans having raised a persecution against them. Mr. Marshman soon after his departure had been hung in effigy by them; and these messengers on their setting out were hissed away by the mob. They requested to be visited again.

On Oct. 11th, Mr. Ward and William Carey set out with them for Luckphool. On their arrival they had much conversation with *Neelo* and his friends, who agreed to set up a school, and proposed building a place for Christian worship.—During this year Mr. and Mrs. Chamberlain were sent out by the committee to assist in the labours of the India Mission.

1803.

THIS year was introduced with some painful events among the baptized natives. *Kristno*, though an upright character upon the whole, yet by giving way to temper produced a schism in the church, which, had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance all was rectified.

While these things exercised the patience of the missionaries, they were encouraged by perceiving symptoms of repentance in *Gokool* whom they had been obliged to exclude; also by the coming of two inquirers after the gospel, *Boodhessa*, and *Kristno Presaud*. The former was a Mussulman; and had made an eight day's journey, in consequence of having seen a tract. The latter was a young brahman from Dahatta. On Jan. 22d, they were both baptized. *Boodhessa* being very desirous for some person to go with him to his part of the country, *Kristno* was appointed for that purpose.—On the 27th, Mr. and Mrs. Chamberlain arrived at Serampore. The pleasure with which they were received by the native christians, as well as by the missionaries, was great. "They cannot talk our language," said they, "but we perceive that all our hearts are one: we are united in the death of Christ."—Towards the end of this month, besides the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah were finished, and began to be a good deal read in different places. A new fount of Naggree types was nearly completed; and a house was taken in Calcutta for preaching to both Europeans and Natives.

In February they speak of "the affairs of the mission growing more and more weighty." Several new inquirers arrived; amongst whom was *Sheetaram* a sooder, from Bishoohurry in Jessore, and who on the 27th was baptized. The zeal, the simplicity, and the good conduct of this man proved, as will be seen, a great blessing to several of his relations and neighbours.

Gokool having of late discovered much of a right spirit, was forgiven, and on March 5th restored to commu-

nion. On the 6th, *Petumber Shingee* began preaching to a mixed congregation of Hindoos, Mussulmans, Armenians and English. After praying a short time with fervour and consistency he sat down, and with his hands joined together and stretched out, craved their attention. He then spoke for an hour with faithfulness and propriety, and closed with prayer. The missionaries were pleased and satisfied with this his first attempt; and as it was the first sermon from a native, considered it as an important era in the history of the mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a christian native who had more than one wife at the time of his conversion, was discussed about this time. The result seems to have been this, that though the New Testament condemns polygamy, yet where the party has more wives than one at the time of his becoming a christian, he is not required to put any of them away, only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckphool, and talked seriously to those who professed to believe in Christ, and yet from fear of temporal inconveniences declined to be baptized in his name. It appeared to Mr. M. from this visit very doubtful, whether the zeal which these people discovered on his first going amongst them, did not arise more from opposition to the power and influence of the brahmans, than from any just sentiments of the gospel.

Lord's day, April 3, was introduced by a morning meeting of thanksgiving to God for his mercies. After breakfast, *Sadutsa*, the brother of *Boodhessa*, a farmer; *Ram Koteen*, a young kaist, of respectable connexions in Calcutta; and William Carey, Mr. Carey's second son, were baptized. In the afternoon it was observed, they had a lovely company at the Lord's supper; and that their anxiety for converts to Christ was now in a measure changed into anxiety for those who were already converted.

The next day *Kristno Presaud* was married to *Ononda*, *Kristno's* second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey, after explaining the nature and

ends of marriage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and after them the marriage agreement. The parties then joined hands, promised love, faithfulness, obedience, &c. then signed the agreement, to which others added their names as witnesses. A prayer for a divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following they had a supper at the house of *Kristno*, the bride's father, where all sat down together without distinction of colour or country. This to spectators was a new thing. It was begun and ended with prayer and praise, and afforded a glorious triumph over the *cast*.

On the 25th, *Sheetaram* arrived, bringing with him his sister *Oomaree*, and two other persons; namely, *Golamee*, a Mussulman, and *Kyemee*, a Hindoo widow, who were desirous of hearing the gospel.—During this month several of the native brethren, as *Kristno Presaud*, *Ram Roteen*, *&c.* went into the villages to talk with the people about Christ. They were treated with abuse, but bore it with christian meekness, telling their abusers that they "only did what every sect did, who, whether Hindoos or Mussulmans, were allowed to perform their poohjahs in the streets; and that insults, stripes, and even death were good for them, so that God by them did but turn their hearts."

On the first of May, *Tazoo*, a Mussulman from Barrobazar, *Radhamonee*, a Hindoo woman from the same place, and *Oomaree* the sister of *Sheetaram*, were baptized. The missionaries thought favourably of the two other persons who came with *Sheetaram;* but owing to some circumstances, which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God, returned to their own homes. *Kristno Presaud*, the young brahman, delivered his first sermon in Bengalee, much to the satisfaction of the brethren. A letter from Chinsurah informs them of the death of a lady who had been one of Mrs. Marshman's boarders, and that there was hope in her latter end.

On the 3d of July, *Bhoyerub* or *Bhyrub*, a young koolen brahman, from the neighbourhood of Calcutta, and *John*, formerly a Mussulman, of late called a

Portuguese, were baptized.—Soon after this, *Sheetaram* returns, bringing with him *Golamee* and *Kheymee*, who on the 19th are baptized.

In August a new and improved edition of the Bengalee New Testament was begun, as only six hundred copies remained of the first impression.

In September, *Kristno* visited Luckphool and Bishoohurry. On his return he gave a pleasing account of *Sheetaram's* walk in his family. The four members at Bishoohurry observe the Lord's day, and meet for worship. Others also come in an evening, and sit and talk with him. *Sheetaram* is a mild and inoffensive character, greatly respected; and though unable to read, yet is very active in recommending the Saviour.

Mr. Ward's health being impaired by too great an attention to business, he this month took a journey to Dinagepore, accompanied by young Fernandez, *Kristno Presaud*, and *Ram Roteen*. They preached at many places. *Kristno Presaud* addressed his countrymen with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. He supports a native school, and administers much relief to the afflicted poor.

During the last three months some very improper conduct was found to have taken place among the younger branches of one of the families of the christian natives, and in which some of the elder branches were more or less implicated: but by a faithful and persevering use of discipline, the parties were about this time restored to a right state of mind, and to the fellowship of the church.

For several weeks past, *Gokool* seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On October 7th, he died. "About two hours before his death, (says Mr. Marshman) he called the native brethren round him to sing and pray. He was perfectly sensible, resigned, and tranquil. Some of the neighbours had been trying to persuade him to employ a native doctor; but as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ. "How is it, said they, that you, who have turned to Christ, should be thus afflicted?" My affliction, replied he, is on account of my sins: my Lord

does all things well. Observing *Komal* to weep, (who was a most affectionate wife) he said, Why do you weep for me? His tranquil and happy end has made a deep impression on our friends. They say one to another, *May my mind be as Gokool's was!*

As this was the first christian native who had died, it was the desire of the missionaries to set such an example of christian burial as might be favourable to the gospel. A decent coffin was made for him by *Kristno*, lined at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung an hymn; after this two of the Missionaries and two of the native brethren took up the corpse, and with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. They appeared to be much impressed by the love which christians discovered to one another even in death, and with the difference between this and throwing their relations half dead, into the river, or burning their bodies with perhaps a solitary attendant.

On the 23d of this month (October) a brahman from Assam, near Boutan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was *Pudmu Nabhu*.

On the 2d of November, *Sheetaram* and *Golamee* arrive, and bring with them an elderly man whose name is *Kobeer*. After tarrying awhile, they depart, leaving him, at his own desire, to hear more about the gospel.

In December, *Sheetaram* returns to Serampore, and he and *Kobeer* prevail on Mr. Marshman to visit their neighbourhood; to which he consents, minding to take Luckphool in his way. On the 23d he set out with them, and took *Kristno* with him. At Luckphool they were received as usual with kindness. *Neelo*, the old goroo, *Sooker Bishes*, *Torribut Bishes*, *Moorad*, &c. have some christian notions, and support a christian school amongst them; but are afraid to appear openly on the side of Christ. Mr. M. discovers much heathenish error in the conversation of old Neelo, and finds them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoohurry, where there are four members, they are received with great affection, and have a congregation, gathered by

the previous invitation of *Sheetaram*. From thence, accompanied by *Sheetaram*, they depart for Arenda, the village of *Kobeer*. On their way they call, according to promise, on some who had been to hear the preceding evening, where, in the yard of an aged and respectable farmer, they preach with much pleasure to about seventy people. Arriving at the house of *Kobeer*, they find him to be the head of a family of more than twenty persons, and greatly respected. After preaching and conversing with many people, they, accompanied by *Kobeer* and *Sheetaram*, return to Serampore.

During this year the Society presented a copy of the New Testament, and of the pentateuch, to his Majesty, by the hands of Robert Bowyer, Esq. His Majesty was pleased graciously to accept of them, and to direct that his thanks should be given to the Society. During this year also a plan was laid for translating the Scriptures into various other eastern languages.

1804.

In the autumn of the preceding year, four more young men had been set apart for the work of the mission; viz. *John Biss*, *Richard Mardon*, *William Moore*, and *Joshua Rowe*. On the 3d of January in the present year, they with their wives set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madras, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore.—On the 8th of January, John Fernandez is baptized. On the 16th his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry. On his return from Serampore, *Pudmu Nabhu*, the Assam brahman, goes with him, in his way to his own country. Fears are entertained for *Boodhessa*, *Sadutsa*, *Tazoo*, and *Radhamonee*, who all live near each other at Barrobazar.

On Feb. 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time *Kristno* and *Petumber Shingo* are solemnly set apart for

the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, *fourteen* more natives were baptized. Among them were *Kobeer* of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and *Ram Mohun*, a brahman, who has since proved a useful minister. As a list of the baptized will be given at the end, we omit the names of many in the narrative.

On the 19th of May, a letter is received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at Cutwa for a missionary station. Two more schools are opened; one at Arenda, under the care of *Kobeer;* and the other at Bishoohurry, superintended by *Sheetaram*. At these schools, adults as well as children, frequently attend for instruction. Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7th, *Totoram* died, but little more than three months after his baptism. All who knew him spoke well of him. As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed, "This is great love; they are kind to those that join them, even to the last."

On October 14th, *Ram Mohun*, the brahman who had been baptised on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation.—*Mohun*, the husband of *Kristno's* eldest daughter, *Golook*, comes and lives with her, and hears the gospel.—On the 23d, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessore. Calling at Sooksaugur, finds *Petumber's* wife in a hopeful state of mind. Coming to Luckphool finds the school in rather a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose name is *Golook*, and who superintends the school, appeared to be on Christ's side. Going from thence to Arenda, he found *Kobeer's* wife and children had left him for fear of losing *cast*. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflictive intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of

this month. Her amiable spirit had endeared her to all who knew her.—About this time some of the native christians are insulted and abused by their heathen neighbours; but endure it with meekness.

Towards the end of the year, several disorders and some defections take place among the baptised. *Byrub* the brahman, and after him, *Bishhoonaut Mittre*, and *Baxoo*, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. "Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present." Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the grand engine of the mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, where those languages are spoken into which they are employed in translating it, they reckon the *Bengalee* and *Maharastra* or *Mahratta*, each equal to Great Britain; the *Ootkul* or *Orissa*, to Ireland; the *Telinga* and *Kurnata*, each to England; the *Tamul*, to Spain; and the *Hindostanee*, to France and Italy.

1805.

This year was introduced by a plan for erecting a new place of worship at Calcutta. On the first of January, 4800 rupees were subscribed towards it.—On the 6th *Deep Chund*, the companion of *Fotick* from Jessore, and Mrs. Felix Carey, were baptized.

A parcel of ground, with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800l. The money was borrowed; but a warehouse belonging to the estate was let, for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting for humiliation and prayer is held on April 7th. The same day *Mohun*, the husband of *Golook*, was baptized.

On the morning of May 17th, Mr. Ward visited *Petumber Shingo*, who was now very ill. While standing by his bed side, the good old man spake as follows :— "I do not attribute it to my own wisdom, or to my own goodness, that I became a christian. It is all of grace! It is all of grace!—I have tried all means for my recovery; all are vain: God is my only hope. Life is good, death is good; but to be wholly emancipated is better."—Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions; but they refused. I am therefore weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them. He considered it, he said, as a great honour that God had given him the respect of all his brethren. He spoke with respect of *Kristno Presaud*, as the person who amongst all the native brethren, most adorned the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr. Ward recommended the dying advice of the venerable man as most weighty and solemn.

The next day Col. Bie died, much respected and lamented as a Governor. A great part of the night preceding his death, he was said to be praying most fervently to the Saviour. The poor natives said at his interment, "Never shall we see another such a master."

On June 2d, *Kangalee*, a byraggee from the neighbourhood of Cutwa, and Caleb Hiorns, brother of Mrs. Rolt, lately arrived from England, were baptised. The former had heard of the gospel, and had been seeking after some person to give him further information, when he met with *Bydenaut*, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church. On the 15th *Sheetaram* arrives with two of his neighbours; *Bykonta*, of the writer *cast*, and *Lochon*, a husbandman. On the 22d they were both baptised. On July 7th, Mr. Joseph Maylin, an Englishman, who has long re-

sided in the upper provinces of India, having lately embraced the gospel, is baptised.

On August 4th, *Kobeer* arrives, bringing with him *Beeshonaut*, a neighbour of his, about thirty-five years old, who is earnestly desirous to find the way of life. All the native brethren, (who know the Hindoo character much better than Europeans do) think well of him. On the 18th he is baptised. These successful labours of *Kobeer*, *Sheetaram*, &c. gave the missionaries to perceive more and more the importance of encouraging native preachers. *Kawnye* preached well the same day.

About four years ago Mr. Ward, being on a visit at Calcutta, went with *Kristno* to a village called *Ramkreeshnopore*, on the other side of the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that "the Testament was for the use of the whole village, and that he who could read the best, should keep it, and read it to all who wished to hear it." Till now the effects were unknown. *Kristno*, on revisiting the village, meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, *Petumber Shingo* died. "A little before his departure," says Mr. Moore, "he called the brethren who were at hand, and desired them to sing *Kristno's* hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!" "He has been," says Mr. Carey, "a very honourable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles."* *Kristno*, who visits *Ramkreeshnopore*, or as they call it by contraction, *Kreeshnopore*, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who

* See a memoir of him in No. xviii. Per. Accounts.

are inquiring, "How they may obtain the fruits of Christ's death." He is surprised at the knowledge they have obtained. The next morning after the interment of *Petumber*, two persons came to the house, who, from what they had heard and seen, were much impressed in favour of the gospel. The name of one of them was *Goluk*, a young man from Calcutta. After visiting the mission house most days, on the 27th he came to abide with them.

On Sept. 1st. *Bhagvat*, a young brahman, and *Felloo*, he mother of *Fotick*, whom he had brought with him from Jessore, are baptised. About the same time the relations of *Goluk* are using all means to induce him to relinquish christianity. Mr. Ward, after much conversation with them, told them that they could not take him away by force; and that they ought not, if they could. On leaving them he said to *Goluk*, "Here are four of your relations, and you have a mother also at Serampore. If you choose, you may go with them; but if not, go with me." They allowed this was fair. The young man then said, "He would not go with them, but with Mr. Ward," who accordingly took him to the mission-house; and on the 15th, he was baptised.

During this month, Mr. Moore, Mr. Wm. Carey, and three of the native brethren, set out on a missionary tour through the country to Dhacca, where, being interrupted by a Collector, and afterwards by a Magistrate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited in return to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren, Marshman and Ward, were chosen co-pastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe, *Kristno*,

and *Kristno Presaud*, were set apart to the office of deacons. During this and the two following months *twenty-one* persons were baptised, seven of whom came from Kristnopore, and were the fruits of the New Testament and tracts which were left at that village. One of them, named *Kristno Dass*, referring to Mr. Ward's having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptised on November 3d. "A solemn seriousness," says Mr. Biss, "pervaded the company. Some who seemed to know nothing of the power of religion, nevertheless, shed tears." At the Lord's Supper there was great joy through the whole church, singing and making melody in their hearts to the Lord.

In the autumn of this year, Captain Wickes being in London, the committee sent by him a thousand guineas which had been collected in England, Scotland, and Ireland, towards the translation of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent in dollars to Serampore.

1806.

IN November, 1805, the secretary received a letter from Rob. Ralston, Esq. of Philadelphia, informing him that Capt. Wickes would in the spring following sail in a ship of his for Holland; after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The

society having two young men on probation, Mr. Chater, and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez, jun. set sail for England, by way of America. Mr. Fernandez, sen. came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were *Nundkishore* and *Heduram*. On the 26th they were baptized. On the 27th, a new church was formed for Dinagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose; and who chose Mr. Fernandez for their pastor.

A young man, of the name of Burford, grandson of a Baptist minister of that name, a predecessor of Mr. Booth, heard Mr. Ward at Calcutta: and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. Ward. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta, in a place called the Loll Bazar, is purchased for 7250 rupees; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertised, and by June 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint —*Seeboo*, a native brother in Jessore, dies; and, contrary to his own desire, is burnt after the manner of idolaters. He dies declaring his faith in Christ, and recommended his wife to believe in him—Some are excluded for immorality; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it: some hearing with great attention, others

mocking and loading both the missionaries and the native christians with reproach.—The converts at Kristnopore suffer much from their heathen neighbours; but bear all with patience and fortitude. During this period there appear to have been fourteen persons baptized; among whom were Mr. Ephraim Burford, the young man above mentioned, and three more from Kristnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wear a very promising appearance. "We have," says Mr. Marshman, in a letter of August 18th, "the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising."

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering with all their hearts into the great object of the mission, and using all proper means to promote the salvation of their countrymen; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed. —Of these itinerating excursions of the native brethren there are two journals, printed in No. xvii. of the Periodical Accounts, for a specimen: the one of *Deefi Chund*, and the other of *Kristno Dass*, both in the true spirit of christianity.

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th, Mr. Moore writes from Dinagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupation and place of residence; to which they readily made answer, declaring also the object of their journey. The result was, they were required to return to Serampore.

On the 23d of August, the brethren, Chater and Robinson, with their wives, arrived in the ship, Benjamin Franklin, Capt. Wickes. On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next

day, on Mr. Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor-general, and which was, "that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request as explained by the magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace christianity."

Mr. Carey inquired whether they had any written communication with the Governor-general; and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the scriptures; but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native christians conversing with their countrymen on christianity, only they must not go out under the sanction of the missionaries."

The Governor-general at this time was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledged themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson

to return to Europe, and refusing Capt. Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to government, that Capt. W. cleared out from Rotterdam for Serampore; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage: that Messrs. Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry whether the mission was really under the protection of Denmark. To this the Danish governor gave an explicit answer. An amicable discussion between the Captain and the Magistrates followed, in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representations could not prevail, rather than oppose government, they would give up the two brethren. Capt. W. was on this furnished with his passports. As government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater with another brother, agreed to go to that country, to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual, only that they had no preaching at the Loll Bazar: and hoping that things in a little time might take a favourable turn, devoted more of their attention for the present to the instruction of the younger missionaries, and less of it to itinerating excursions.

The adversaries of christianity (of whom there are many in India) not having fully accomplished their end with the Government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the Bible as being the shaster of the barbarians, or "*M'leeches*," a name by which they designate all who are not of the *cast*. Af-

ter this a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring, and others; some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements, and ineffectual endeavours to trace the Vellore mutiny to the attempts at christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but in September the former sustained a second bereavement in the death of his wife. On Dec. 25th, the missionaries say, "During the past year we have baptized twenty-two persons. These, with one at Cutwa and another at Dinagepore, make the whole number baptized a hundred and four, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death."

Towards the close of the year an event occurred more than ordinarily impressive. Three persons from Luckphool, *Neeloo*, *Torribut*, and *Sookur Bishess*, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with *Sookur Bishess*, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared, that "He thought there was no way to heaven besides the Saviour, and that if he thought himself near death, he would make an open profession of his name." He was then reminded of the uncertainty of life, and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his secret-

ly regarding sin, and fearing men more than God. The example of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him ; and having heard that he had been at Serampore, they imagined he must have obtained a sum of money there : an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favourable opportunity, they one night beset the house, where he and this woman were ; and after bringing them out bound, set fire to it. Having loosed the woman, they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them, enraged, pierced him through with a spear and shed out his bowels ; another cut him across the breast ! and a third cut off his head !

1807.

Mr. Biss's complaint getting worse, he was ordered by Dr. H. to return to Europe, as the only possible mean of saving his life. On Jan. the 5th, he and his family embarked for America. During the first fortnight his health seemed to be greatly amended ; but after this he relapsed, and on Feb. 5, died !

A Hindoo, whose name was *Seeboo Roy*, having seen some religious tracts, came to Cutwa for further instruction. He appears to have believed the gospel ; and being a person who had considerable influence in his village, had recommended it to others. He kept up christian worship in his own house on the Lord's day.

and some of his neighbours attended with him. Mr. Chamberlain received much pleasure from him, and expected that he would soon be baptized; but in the month of January this year he died. His relations burned his body, after the manner of the Hindoos, but it was contrary to his desire. He earnestly wished to have been taken to Cutwa, instead of Gonga, to die. During his illness he exhorted those who used to meet with him for worship, not to forsake the assembling of themselves together, nor to cease publishing the glories of the Saviour. "I am going," said he, "but we shall soon see each other again." He had conversed much with his wife; and when he died, she did not beat her forehead, and cry aloud, as is the custom of women in that country on such occasions. Being asked why she did not: she answered, "What use is that? I sit and think of what he said to me."

On January the 24th, the brethren Mardon and Chater set sail for Rangoon. They had been recommended to the grace of God by the church at Serampore, with many prayers for their prosperity. About the same time cheering accounts are received from the neighbourhood of Malda, where the native preachers are heard with much interest, and treated with kindness by many of their countrymen. Five or six hundred often assemble to hear them, when no European is present. *Bykonta*, one of the native brethren, returns from Jessore full of joy: his wife has forsaken her father's house, resolved to cleave unto him, and to the Saviour. At Cutwa, brother Chamberlain and several of the native christians labour with diligence and success. Three persons, namely, *Komal*, *Soogul Mookurgee* (a Koolin brahman) and *Vindyabund* (a byraggee) are baptised.—Things also appear promising at Dinagepore; and though at Serampore they have baptised only one during the first three months, and labour under some restrictions, yet the translating and printing of the scriptures go on, and upon the whole they speak of their efforts to spread the gospel as being but little diminished.—On March the 18th, letters are received from Rangoon, and every thing wears the most favourable appearance as to that important undertaking.

During the months of April, May, and June, ten persons were baptized; among whom were a respectable Portuguese family of Calcutta: namely, Mr. and Mrs. Derozio, and two of their daughters; also a Serjeant Oaky, whose father was a member of the Baptist church at Kingstanly in Gloucestershire.—A new church was formed in Jessore, of which *Ram Mohun* and *Kawnee* were chosen deacons—the brethren at Cutwa were also formed into a church— and a petition was presented to Government for leave to erect a new chapel in Calcutta, signed by one hundred and fifteen of the inhabitants, many of whom were merchants of the first respectability, and to which a favourable answer was returned.

On the 31st of May, *Ram Mohun* is set apart by prayer and the laying on of hands for the work of the ministry.

During this summer, Mr. Fernandez was heavily afflicted. Two persons were on this account obliged to wait some months for baptism. They were baptized, however, on the 21st of June. Their names were *Dhanukora*, and his wife *Dhashishhurry*.

In June and July, several Europeans correspond with the missionaries, and afford pleasing hope of a work of grace. One was reproved for his profane language, by a Hindoo; another heard the christian natives converse about Christ, and was filled with shame at his own ignorance; and another was impressed by his conversation with a serious lady, whom he afterwards married. "We are acquainted with nine or ten, (says Mr. Moore) in Calcutta, most of whom we knew not four months ago, but who now afford us hope."

On the 6th of July, at the monthly prayer meeting, a consultation was held about the mission to Burmah, and the minds of the two brethren sounded as to their willingness to return to that country. Brother Chater was still of the same mind; but brother Mardon declined it on account of ill health. He was afterwards succeeded by brother Felix Carey.

On Lord's day, Aug. 2, a soldier of the name of *John Axell*, from the neighbourhood of Basingstoke in Hampshire, was baptised by Mr. Ward, at Calcutta. The same day were baptised by Mr. Carey at Seram-

pore, a native of the name of *Seeboo Ram*, from Jessore, and a Mr. *Pritchet*, a young man, the son of a clergyman of South Wales. He had been taken prisoner by the French, and carried into the Isle of France, where, during his imprisonment, he was brought to serious reflection on the state of his soul.

About this time twelve of the Portuguese at Calcutta sign an affectionate letter to Mr. Ward, expressing their faith in the gospel, and attachment to him as a minister of it.

Soon after this, an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed *without being first inspected by the missionaries.* It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c. which it was alleged would irritate his followers; and though no such effects had been produced, yet a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of christianity in India. In consequence, however, of an explanation, and a respectful Memorial presented to the Governor-General, the most serious part of the proceedings was formally revoked. On this occasion two of the missionaries waited on his Lord-

ship to thank him for the candour with which he had attended to their Memorial; to which his Lordship replied, that *nothing more was necessary than a mere examination of the subject, on which every thing appeared in a clear and favourable light.*

But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of government.

Concerning the epithets, &c. objected to, the missionaries say, "Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here; yet as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used." No restrictions however were laid on the translation or circulation of the scriptures.

From the time that the Jessore brethren were formed into a church, one of the native preachers has gone over at least once in a month to assist them, and to administer the Lord's supper amongst them. Mr. William Carey having visited them in September, gave a pleasing account, on his return, of what he saw and heard in some parts of that district. He mentioned eight or nine persons, besides the members, who appeared to be inquiring in good earnest what they must do to be saved.

On the 11th of October, a Mr. and Mrs. Pittman were baptized; and on the first of November, Miss Williamson, a lady from Elgin, Scotland.

The state of public morals amongst Europeans is supposed never to have been lower than at this time. Plays, masquerades, and every species of dissipation, are on the increase; and amongst people of this description it need not be added, the religion of Jesus Christ is scouted. Yet it prospers, even among Europeans; and though the natives plainly perceive that it is not the wish of many of their superiors that they should become christians, yet they are not the less inclined to inquire after the good and the right way. It

may also be to the honour of the gospel thus to make its way.—" Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

The following is the state of the translations, as given by Mr. Carey, at the end of the year 1807. " The work of printing the Scriptures is now going on in six languages, and that of translating them in six more. The *Bengalee* is all printed, except from Judges vii. to the end of Esther; the *Sungscrit* New Testament to Acts xxvii.; the *Orissa* to John xxi.; the *Mahratta* (2d. ed.) to the end of Matthew; the *Hindostanee* (new version) to Mark v.; and Matthew is begun printing in *Guzerattee*.

" The translation is carried on nearly to the end of John, in *Chinese*, *Telinga*, *Kurnata*, and *the language of the Seeks*. It is also carried on to a pretty large extent in *Persian*, and begun in *Burmah*.

In addition to the translations carrying on at Serampore, the missionaries received manuscript copies of the gospels translated into *Malayala*, the language spoken in Travancore and the adjoining countries. They were translated from the Syriac, under the direction of the bishop of the Syrian churches in those parts, and sent to Serampore to be printed.

Towards the latter end of this year several of the native brethren were diligently employed in preaching the gospel. The following are extracts from the journal of *Deep Chund*, and *Ram Presaud*. " We tarried in the neighbourhood of Goamalty about a month and a half, preaching daily to the farmers who were cultivating the indigo plant, and to many other strangers. We also visted many villages, and distributed tracts. At Miniary,* we continued a week, preaching to and conversing with great numbers, who had never heard the gospel from their own countrymen before. At Purneah we preached two days together in the market-place to great multitudes, some heard with a ready mind, others derided. In the last part of our journey, the gospel was a new sound, multitudes heard who had never

* The residence of the late Mr. William Grant, sometimes written Munoharee.

heard it before, and who may never hear it again, or know its value, till they see the Son of Man coming in the clouds of heaven !"

In October died Mr. Creighton of Goamalty, and Mr. William Grant of Munoharee, both at the same place, and within a fortnight of each other. The labours of these excellent men in establishing schools, circulating the scriptures, and otherwise promoting christianity, were of great importance to the cause of Christ in Bengal, and their death would of course be severely felt. *They were lovely and pleasant in their lives*, say the missionaries, *and in their death they were not divided !* The former had drawn up some valuable thoughts on the establishment of schools, which are printed in the Periodical Accounts, Vol. III. p. 445 ; and the latter bequeathed *twenty thousand* rupees (about 2500l.) to the mission, *ten thousand* to the translations, and *ten thousand* for the support of an evangelical ministry in a church called the mission church in Calcutta. In consequence of these events Mr. Mardon was soon afterwards stationed at Goamalty, and Mr. Moore at Munoharee.

Towards the end of November the brethren, James Chater and Felix Carey, with their families, after forming themselves into a church, and choosing brother Chater for their pastor, and after being committed to God by their brethren, embarked for *Rangoon*, where they safely arrived after a voyage of eighteen days.

In a review of the year 1807, fifteen it appears have been added to the church at Serampore and Calcutta, among whom were five Europeans and an American ; three to that at Cutwa ; and two to that at Dinagepore ; two were restored after exclusion ; two called to the ministry, and two new churches formed ;—new rules were formed suited to the present state of the mission, every station being independent of the other, but all united as a general body ;—a considerable advance was made in ten of the translations ; two new founts of type completed, viz. the *Orissa*, and the *Mahratta*, and two others begun, viz. the *Burmah* and *Chinese ;* a new and improved fount of *Nagree* also begun ;—with respect to *Printing*, an impression of 1500

copies of the fourth volume of the *Bengalee* Old Testament, (containing all the prophets,) completed; the third volume, comprising the historical books, in the press, which, when finished, would complete the *Bengalee Bible*; an edition of 10,000 copies of Luke, the Acts, and the epistle to the Romans, completed; the New Testament in the *Shanscrit* and *Orissa* considerably advanced; the *Hindostanee*, *Mahratta* and *Guzuratee*, put to press.

SECTION VI.

Progress of the Mission continued to January 1809, *including a List of the Persons baptised from the commencement, &c.*

ON January 28, Serampore was taken by the English, but without making any difference in the situation of the missionaries. A considerable addition was made about this time to their audience, not only on Lord's days, but at their ordinary family worship.

Mr. F. Carey, having studied medicine at Calcutta, introduced the Vaccine inoculation at Rangoon. After having inoculated about fifty in the city with success, he was sent for by the Governor to perform the operation on his children. This circumstance proved favourable to their settling as missionaries.

In February Mr. and Mrs. Mardon departed for their new residence at Goamalty, *Kreeshno Dass*, *Goburdhun* and *Ram Presaud*, with their wives and families, accompanied them, and who on their arrival formed themselves into a church.

About this time several died. One of them was a Mr. Burney, a teacher of the orphan school at Calcutta, one of the first fruits of Mr. Thomas' early labours. He had some occasion to visit Rangoon, was taken ill before his arrival, and died early in the month of March, very happy, in the house of the missionaries. They had another death in April, at Serampore, of an eminent Hindoo christian, whose name was *Futick*.

He was baptised in 1804, and during the four years of his christian progress, had been instrumental in the conversion of his mother and his sister (*Bhanee*,) also of *Kanaee*, *Kristno*, and *Deep Chund*, his neighbours. At the time of *Futick's* death, *Deep Chund* had, to the great grief of his friends, gone back into idolatry. This lay heavy on *Futick's* mind, and before his departure he intreated the brethren to seek after that poor wanderer.*

The members of the infant church at Goamalty had a large portion of affliction during this summer. Mr. Mardon for some time lost the use of his speech. He and Mrs. Mardon were both very ill for a long time, and obliged to leave the station for the sake of medical assistance. The natives wept on their departure. There was also much affliction among them, so that for the greater part of the season they were unable to engage in any active labours. "But to shew," as Mr. Mardon says, "that success does not depend on the streng th and exertions of poor mortals, the Lord hath wrought among the heathen for his great name's sake!" They had begun with seven. Mr. Ephraim Burford, who had joined the church at Serampore in 1806, being engaged in the indigo business in the neighbourhood of Goamalty, removed his communion to them, and on Lord's day, June 19th, four were baptised, viz. Mr. Johnson, an assistant in the indigo works, and three natives, which made their number twelve. Mr Mardon also speaks of several more of whose conversion he entertained great hopes, and of two persons in particular who had died, and whose death was attended with some circumstances peculiarly affecting.

One was a byraggee of the name of *Subhasingha* of the Rajpoot cast, who was going on a pilgrimage to the temple of Jaggurnaut. Mr. Mardon observing him to stop under a tree at Goamalty, and being unable at that time to speak much himself, requested *Kreeshno Dass* to go and speak to him. He accordingly went, and in

* See an interesting Account of Futick's family in Periodical Accounts, Vol. III. p. 398, and which is continued, on occasion of his death, in No, XIX. p. 511.

conversation told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said "he would take Christ for his refuge, and instead of prosecuting his journey to Jaggurnaut, would stop and hear more of the word of God, believing that by this his soul would be purified." "On hearing this," says Mr. Mardon, "*Kreeshno* came to me almost in raptures to know what he should do. I requested him to take the man to his house, and instruct him in the way of salvation. I went over shortly after and spoke to him a little myself. He was very attentive. In the course of the day the native brethren, especially *Kreeshno*, conversed with him freely, and in the evening directed their prayers particularly on his behalf. He ate with them without hesitation, making nothing, as it would seem, of his *cast*! The next morning he threw off his poita and necklace, as useless things! His body was in a very weak state. Next morning he appeared as usual, but in a few hours lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was *Heeradee*. "Nearly two months ago (says Mr. Mardon in a letter of Sept. 6.) he was bitten by a mad jackall in the corner of his mouth. It is only a week yesterday since I heard of it, when the natives brought him hither to get some medicines for him. On Monday last he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much in prayer the ensuing night. Yesterday he began to be enraged. The native brethren were afraid to come near him. Mr. Johnson visited him repeatedly. In the evening he and Mr. Burford were obliged to tie him down to the bedstead. This morning he appeared much the same. At intervals, however, the fits would leave him, and his reason return, and those seasons he would improve by prayer,

or by talking about Jesus. He had the use of his reason it seems at last, for he expired with prayer upon his lips, between eight and nine o'clock this morning! He has left a widow and two children."

During this year Mrs. F. Carey and Mrs. Chater, being very unwell at Rangoon, it was thought necessary for them to go to Serampore. On May 14th, they and their children arrived. After a while Mr. Felix Carey followed them. Towards the latter end of the year, he and Mrs. Chater returned to Rangoon, leaving Mrs. F. Carey at Serampore. In December, after being delivered of her third child, she died. Mr. Chater, who by reason of these afflictions, was left alone for some time, was making progress in the language, in which he was assisted not only by his teacher, but by the kindness of a Mr. Babasheen, an Armenian gentleman, in office under government, and who discovered much interest in the settlement of the missionaries in the country. Besides this, Mr. Chater began building a dwelling house and a place of worship, towards the expenses of which he obtained a handsome collection from among the merchants.

The Armenian brother, *Carapeit Chator*, after visiting Jessore in company with *Sebukram*, was sent to reside among the brethren in that district.

At *Serampore* twelve were added in three of the summer months; and *Deep Chund* who had fallen into idolatry, came back with contrition, and was restored to the church. The account which he gave of the occasion of his fall, the state of mind under it, and the effects of several visits from his brethren, together with a letter from the church, were very affecting.*

The Danish clergyman at Serampore being dead, a question was moved among the inhabitants, who should succeed him? The majority expressed their wish, that the missionaries might be permitted to do so. A petition was accordingly presented to the Governor-General for the purpose, and which being granted, the parish church has from that time (about September) been occupied by some one of the brethren. They accept of no pecuniary reward for their services.

* See the particulars in the Periodical Accounts No. xix. p. 549.

Towards the latter end of September there was a second examination of the lads engaged in the study of the *Chinese* language, held at Serampore; at which were present the Vice-president of the Asiatic Society, with several other European gentlemen, who expressed their satisfaction in very strong terms, and their conviction that nothing but perseverance was necessary to the complete acquisition of the Chinese language. Rewards were presented to the lads.

In October they say, "almost all the increase which the Serampore church has lately received has been from CALCUTTA. The opening of the new chapel is anxiously looked for by many. Our brother *Oaky* of that city, whose father is or was a member of the Baptist church at Kingstanley in Gloucestershire, died this month in the blessed hope of everlasting life. In a letter dated Nov. 29th they speak of having stationed *Kreeshnoo* (the first christian convert) at Calcutta, where he is constantly employed in preaching and conversing about Christ, sometimes to natives, and sometimes to Europeans. They also mention their having access to the *prison*, (the jailor and his wife having joined the church) and also to the *dispensary*, at both which places there is great opportunity of addressing the afflicted and miserable people.

No particular review of the events of this year has been received, but in a letter from Mr. Ward, dated Jan. 12th, 1809, he says, "Brother Robinson is going up to form a station on the borders of *Bootan*, though on the Company's territories. He goes alone, but sister R. will soon follow him. If this succeed, we shall have ten missionary stations, viz

Bootan,	Robinson.
Dinagepore,	Fernandez.
Saddamahl,	Wm. Carey.
Goamalty,	Mardon.
Miniary,	Moore.
Cutwa,	Chamberlain.
Jessore,	Carapeit Chator.
Serampore,	Carey, &c.
Calcutta,	Carey, &c.
Rangoon,	Chater, and F. Carey.

The *Shanscrit* Testament is out, the last volume of the *Bengalee* Bible, with another volume of the Ramayuna; the *Orissa* New Testament I hope will be out in March; the new chapel in Calcutta (70 feet square) was opened on Jan. 1st, and last Lord's day we baptised in it: several others are coming forward; Mrs. Carey is unwell, all the rest of us are well. The publications in England against the mission have created no alarm here.—Lord Minto received the Shanscrit New Testament very graciously.

Mr. Marshman, in a letter dated the 14th of the same month, says, "things with us are through mercy well: we are full of encouragement and hope."

In the autumn of 1808, a brief Memoir of the Translations having been printed, Mr. Fuller visited the north of England and Scotland to collect for them. The liberality with which the friends of Christ of all denominations, in Scotland especially, came forward in support of this important object, may be seen by the appendix to No. xviii. of the *Periodical Accounts*. It exceeded every thing which had gone before it, in the three preceding visits of 1799, 1802, and 1805, and affords a pleasing hope, that the work will not stop for want of support.

The following is a List of Persons baptised in Bengal, belonging to the church of Christ at Serampore, and the other churches formed from it.

List of Persons Baptized by the Missionaries in Bengal.

WHEN BAPTISED	NAMES.	No.	CAST OR RELATION.	RESIDENCE.	PRESENT SITUATION OR EMPLOYMENT.
1795					
Nov. 1	Samuel Powell	1	Nephew to Mr. Thomas	Moypauldiggy, Dinagepore	Died in the faith Sept. 1802.
	William Long	2	Admitted to church fellowship this day; baptized by Mr. T. when before in India.	Ditto Ditto	Excluded Aug. 1797.
1800					
Dec. 28.	Felix Carey	3	Eldest son of Mr. Carey	Rangoon, Burman Empire	Missionary
	Kristno Pawl	4	Hindoo, carpenter	Stationed at Calcutta,	Called to the ministry, 1804
1801					
Jan. 18.	Ignatius Fernandez	5	Merchant, a Portuguese	Dinagepore,	Pastor of the church there
	Joymonee	6	Kristno's wife's sister	Serampore,	
Feb. 22	Rasoo	7	Wife of Kristno, No. 4.	Calcutta,	
	Unna	8	Hindoo widow	Serampore,	Almost blind
June 7	Gokool Sah	9	Hindoo	Ditto,	Died in the faith 1803.
Oct. 4	Komul	10	Wife of the last	Ditto,	
1802					
Jan. 3	Petumber Singu	11	A Kaist, aged	Berooe, in Jessore District,	Preacher, died in the faith 1805
April 4	Sam Dass	12	Hindoo who had lost cast	Serampore,	Murdered, or died on a journey
June 6	Golook	13	Daughter of 4. wife of Mohun	Ditto,	
13	Miss C. A. Rumohr	14	German lady	Ditto,	Now Mrs. William Carey, senior
July 4	Peroo	15	Musselman who had lost cast	Ditto,	
	Bhurrut	16	Hindoo	Ditto, impressed by Sam Dass	Basket Maker
	Petumber Mittree	17	A Kaist	Bhallookghor, in Jessore	Now insane!
	Drupodee	18	Wife of the last	Ditto,	Excluded Jan. 1806
Sept. 5	James Rolt	19	European	Calcutta,	A joiner
1803					
Jan. 22	Boodoyesah	20	A Musselman	Barrobazar, in Natore district	Now in Jessore
	Kristno Presaud	21	First Brahman baptized	Calcutta, Called to the ministry,	Died in the faith 1806
Feb. 27	Sheetaram	22	Hindoo, a sooder	Bishoohurry, in Jessore,	Husbandman
April 3	William Carey	23	Mr. Carey's second son	Saddamahl, by Dinagepore	Missionary
	Sadutsah, or Sadok	24	Brother of No. 20. a farmer	Barrobazar, in Nattore,	Now in Jessore
	Ram Rotton	25	A young Kaist of Calcutta	Serampore	Pr. office, preaches occasionally

May 1	Tazoo	26	Musselman	Barrobazar in Nattore	Not heard of lately
	Radhamonee	27	Hindoo woman	Ditto	Excluded January, 1806
	Omoree	28	Sister of Sheetaram, No. 22.	Bishoohurry in Jessore	
July 3	Bhoyerub or Bhyrub	29	A young Brahman	Seibpour	Excluded
	John	30	Formerly a Musselman	Calcutta	Ditto
19	Golamee	31	A Musselman	Passapole in Jessore	Ditto
	Khemmee	32	Wife of Sheetaram, No. 22,	Bishoohurry ditto	
Oct. 23 1804	Pudmu Nabhu	33	A Brahman	Assam	Not heard of lately
Jan. 8	John Lewis Fernandez	34	Son of Mr. Fernandez, No. 5	Of Dinagepore	Now in England
March 25	Kobeer or Koovera	35	Hindoo, a weaver	Etinda or Arenda—Jessore	Preacher and Schoolmaster
	Brydenaut	36	Ditto, a Kaist	Moorshedabad	Doubtful
	Totaram	37	Ditto	Sootea, near Bishoohurry	Died in the faith 1804
April 1	Hurry	38	Ditto	Sooksaugur	We fear gone back
	Ram Mohun	39	Brahman of Kishenagur	Now at Miniary	Called to the Ministry
May 21	Ramu Kauntee	40	Hindoo	Panjeea in Jessore	
July 8	Futick	41	Ditto	Ditto, now at Serampore	Died in the faith 1808
Aug. 5	Ramanund	42	A Brahman, lame	Jamulpore, Burdwan district	Doubtful character
	Buxoo	43	A Musselman	Kishenagur	Excluded 1804
Sept. 2	Ram Kaunt	44	A Kaist	Jessore district	Native christian itinerant
	Hawnye or Kanaee	45	Ditto	Ditto, now at Serampore	Bengalee compositor, preacher
	Soroop	46	A Brahman	Burdwan district	Gone back it is feared
Nov. 4	Tonoo	47	Hindoo, nephew to No. 35	Arenda in Jessore	Died in the faith
	Bisshonaut Mittre	48	A Kaist, brother to ditto	Burdwan district	
1805					
Jan. 6	Deep Chund	49	A Kaist	Panjeea in Jessore	Printing-office
	Mrs. Felix Carey	50	A European	From Scotland	Died in the faith 1808
April 7	Mohun	51	Husb. of 9. Kristno's daughter	Calcutta	Died in the faith
June 2	Caleb Hiorns	52	Brother to Mrs. Rolt	Once at Calcutta	Departed for England
	Kangalee	53	Byraggee	Cutwa	
23	Lohon	54	Acquaintance of Sheetaram	Jessore district	Died among the heathen
	Bykonta	55	Writer Cast	Bishoohurry, Jessore	Schoolmaster
July 7	Mr. Joseph Maylin	56	Englishman	Now in America on his way to	India for life
Aug. 18	Bishoonaut	57	A Kaist, neighbour of Kobeer	Jessore district	Gone back it is feared
Sept. 1	Bhagvat	58	A young Brahman	Serampore	Bengalee compositor, preacher
	Felloo	59	Mother of Futick, No. 41	Jessore, now at Serampore	
	Golook	60	First impressed at Petumber's funeral	Of Calcutta, then Serampore	Now at Dinagepore

WHEN BAPTISED	NAMES.	No.	CAST OR RELATION.	RESIDENCE.	PRESENT SITUATION OR EMPLOYMENT.
Oct. 6	Sabukram	61	A Kaist of Ramkristnopore	A village near Calcutta, where a New Testament had been left.	Native christian itinerant
	Jugguldhumba	62	Widow of Petumber, No. 11	Serampore	
	Berool	63			
Oct. 13	Jaggernaut Dass	64	Byraggee	Ramkristnopore	Native christian itinerant
	Gowbordhon Dass	65		Ditto, now at Goamalty	Fisherman
	Mrs. Mary Smith	66	A Portuguese	Calcutta	
Nov. 3	Kristno Dass	67		Ramkristnopore, now Goamalty	Called to the ministry
	Rookenee	68	Wife of the last	Ditto. ditto.	
	Audoree	69	Wife of Goubordhon, No. 65	Ditto. ditto.	
	Gowree or Gamdoree	70	Wife of Jaggernaut, No. 64	Ditto. ditto.	
	Kassenaut	71	Brahman, astrologer	Serampore, printing office	Bengalee Compositor
	Kristnomonee	72	Mother-in-law to Ram Mohun	Serampore	
	Anunda	73	Wife of 21, and daughter of 4	Ditto	Excluded
	Chand	74	Wife of Ram Rotton, No. 25	Calcutta, now Serampore	
	Roop Chund	75	Adopted son of Gokool, No. 9	Serampore	Pr. office, preaches occasionally
	Neeloo Mittree	76	A Kaist	Ditto, Orissa compositor	Preaches occasionally
Dec. 1	Girednor	77	Byraggee	Cutwa	Excluded
	Raghoonaut or Rughoo	78	Weaver cast, old man	Serampore	Died in the faith, 1808
	Cheytun	79	A Koiburtu	Moorshedabad	
	Seebo	80	A Sooree of Gangooley	Near Bishoohurry, Jessore	Died in the faith, 1806
	Baluckram	81	A Sooree	Dihulda in Jessore	Died in the faith, 1807
1806 Jan. 26	Nundukishore	82	Byraggee	Saddamahl by Dinagepore	
	Heduram or Hurdoo	83	Ditto	Ditto	Died in the faith
Feb. 2	Bhimla	84	Daughter of Unna, No. 8	Serampore	Apostatized
	Anunda	85	Wife of Cheytun, No. 79	Moorshedabad	Dead
March 2	Gorachard	86	Young man	Howrah by Calcutta	
	Sattuk	87	Ditto	Ditto, now at Serampore	Binding shop
	Joymuni	88	Young woman, wife of No. 86	Howrah	
10	Kangaleen	89	Wife of Kangalee, No. 53	Cutwa	
April 6	Ephraim Burford	90	Englishman	Now at Goamalty	Indigo manufacturer
	Ram Nul	91		Mirzapore near Lucknow	Excluded September, 1806
May 4	Mohun	92	Carpenter or servant	Serampore	
	Dasee	93	Wife of Raghoonaut, No. 78	Ditto	
11	Maneek	94	A Dhopa	Of Gudkalee in Jessore	Native christian itinerant
July 7	Punchanund	95		From Jessore district	Excluded September, 1806
	Hadatulla	96	Musselman	Patna, now at Serampore	Persian compositor
	Ramzeeban	97	A Jogee	Calcutta	Doubtful character

July 7	Rampoomar	98	Writer Cast	East of Chittagong	
Aug. 4	Santeram	99	Heard the word at Calcutta	From Jessore district	
Sept. 7	Pran Krishnoo	100	Weaver cast, a Jogee	Patna, then Serampore	Now at Goamalty
	Ram Presaud	101	A Kaist, heard first at Calcutta	Burdwan district	Excluded
Oct. 5	Byrub	102	A young Hindoo	Serampore	Binding shop
	Gorachund	103	Ditto a Koiburtu	Saddamahl by Dinagepore	
Nov. 2	———	104	Nundukishore's wife, 82	Chanuck near Serampore	Gone back
Dec. 7	Jugumohun	105	A Brahman	Serampore	
	Junny	106	Portuguese woman	Ramkristnopore	
1807 Jan 4	Razoo	107	Wife of Sabukram, No. 61	Cutwa	
March 16	Komal	108	Sister of Kangaleen, No. 89	Ditto	Very poorly
	Soogul Mookurgee	109	An old Brahman	From Jessore, then Serampore	Died in the faith 1807
April 5	Bhanee	110	Sister of Futick, No. 41	Ditto now ditto	Printing Office
	Fakeer Chundree	111	Nephew of Futick	Calcutta	
	Mr. Moffat	112	European	Cutwa	
9	Poban Dass	113	———	Calcutta	Merchant
May 3	Mr. M. Derozio	114	Portuguese	Ditto	
	Mrs. Bridget Derozio	115	Wife of the last	Ditto, then Dinagepore	Now Mrs. Fernandez
	Miss Amelia Derozio	116	Daughter of Mr. D.	Ditto	
	Miss Maria Derozio	117	Ditto of ditto	Serjeant of artillery, Fort William	Died in the faith 1808
	Edward Oaky	118	Englishman	Saddamahl, by Dinagepore	Cultivator of Land
June 21	Dhanukora	119	———	Ditto	
	Dhaskishurry	120	Wife of the last	Calcutta	A soldier in the Artillery
Aug 2	John Axell	121	Englishman	———	
	R. C. Pritchett	122	Welshman	Of Jessore district	70 years of age
	Seebo Ram	123	Hindoo	Calcutta	
Oct. 11	Mr. Pittman	124	American	———	
	Mrs. Pittman	125	Wife of the last	Serampore	Returned to Europe
Nov. 1	Miss Williamson	126	From Elgin, Scotland	Calcutta	Servant to Miss Derozio
1808 Jan.	Belinda	127	Hindoo woman	———	
to	——Douglas	128	European	At Serampore	
March.	John J. Clarke	129	Englishman	Serampore and Calcutta	
April to June.	Twelve persons, viz. from 130 to	41	Natives and Europeans	At Goamalty	
June 19	Devudas	142	A Hindoo	Ditto	
	Bhemgeree	43	Ditto	Ditto	
	Mono	44	Wife of the last	Ditto	Indigo works
	Mr. Johnson	45	European	Calcutta	
August	Mrs. Haines		Ditto	Serampore	
November	———		Bengalee woman		

APPENDIX.

The preceding Narrative, which terminates towards the close of 1808, *was drawn up by the Rev. Andrew Fuller, D. D. of England: The following Appendix, comprising the account of the Mission, translations, &c. to the beginning of* 1811, *is supplied by Mr. William Johns, Missionary to India, now in this Country.*

1808. *(Concluded.)*

In February, another Hindoo was ordained to the work of the ministry. Our native brother, *Rughoo*, a venerable old man, died this month in the full exercise of faith. Accounts have reached Serampore, that there are several pious soldiers in a regiment at Berhampore.

About twenty one persons have been added to the church in 1808. The following conversations between *Kristno*, and some Hindoos, in a journey of the former to Orissa, are very interesting.

Kristno. You are going to see Juggernaut; but he is made of a piece of wood. If there be such an one as Juggernaut, he cannot live in wood, nor in stone; he would stay in the mind of a man.

Brahmans, (angrily.) What! do you say that our Juggernaut is only a piece of wood?

Kristno. Exercise your judgment. If Juggernaut can drive away sin from the hearts of men, and give them a holy mind; then he is truly God: but he cannot do this If a man steal and go to Juggernaut to be pardoned, he cannot take sin out of the heart, *for he will return to his stealing again.* After considerable conversation, *Kristno* told them of Jesus Christ, "whose blood cleanseth from all sin!" After this they met

with a native from Orissa, who told *Kristno*, that he should be born eighty *lacks* of times, (a *lack*, 100,000,) alluding to the Hindoo doctrine of transmigration; that he did not know what form he should become, but that the last time he would be a man. *Kristno* told him, that men were born once, and would die once, and after this, they would appear before the judgment seat of Christ. Then he proceeded to direct him to the great Salvation provided of God in Jesus Christ; and of the blessed hope which the christian has of being raised again in the likeness of his Lord. During this time, numbers crowded about them, who assented to its truth; and this man also acknowledged the truth concerning Christ. He continued a fellow traveller with them all that day and a great part of the next. The brahmans of Orissa in conversation, manifested great dislike to the gospel; many stood by as spectators, among whom, one woman listened with earnest attention.

1809.

A LETTER from Mr. Rowe, (dated Dec. 1809,) will shew the interesting state of the mission in this year. He commences with blessing God, for having removed certain restrictions, which on the preceding year seem to have operated in some degree against the missionaries. "God has been exceeding gracious to us, and for which we have reason for abundant thankfulness. But when we add to this the increase made to his church, our obligations multiply. Sixty three persons have been baptized during the present year, and others are proposed as candidates for baptism. Brother Chamberlain has been greatly blessed in his labours among the soldiers at Berhampore, about 40 miles from, and a little north of Cutwa: 36 of the above number were of these soldiers. These friends feel much interested in the cause of God, and lately made a collection among themselves for the mission, amounting to about 10*l.* sterling. Two or three of them have gifts for public speaking, and when destitute of a ministering brother, one of these

gives an exhortation. It is a matter of great joy to see a church of pious men in a regiment of soldiers, consisting at this time, probably of 40 members !"

Mr. Chamberlain describes this extraordinary work amongst the soldiers more fully, in a letter to Dr. Staughton, dated Feb. 1810. "On one Lord's day 9 were baptized, and on a following one, 12. One of these persons died a short time afterwards, triumphing in the faith of the gospel. In 1808, this man was a performer on the stage, at the barracks of Berhampore. At the last ordinance season, three persons were brought to hear the word of God in a singular way. One of the brethren was going to meeting on the Lord's day afternoon, when he met a soldier noted for his irreligion, whom he asked to go to meeting; he promised, though in a thoughtless way, that he would. On meeting his comrades he told them that he had promised to go to meeting in the evening; they laughed at him; but he told them he would keep his word; upon which, they, laughing, said that they also would go. They went, and it is hoped that God in his mercy, met them all at that time. The word of God then spoken by one of the elders reached their hearts.—They have been regular in their attendance ever since, and in their conduct are changed from '*lions to lambs.*' Two of them were papists. On being ridiculed for changing their religion, one of them replied, 'No, you are wrong there: I have not changed my religion, for I never had any; it is religion that has changed me.' Another, a Roman Catholic by profession, was formerly a great persecutor; and one day beat his brother, without mercy, for changing his religion: He also is a subject of mercy,—now in his turn suffers persecution, and bears it patiently. In short, the work of God in this regiment is full of wonders. Such a display of the power of divine grace we have never before witnessed: God in this work wonderfully owns the simple means of grace. Mr. Parsons, an evangelical Episcopalian, has doubtless been very useful amongst them, and for them; but he acknowledged, that he found them to be of great use to himself.—The barracks now ring with

the joyous songs of Zion, where, in times past, were heard only the yells of profaneness,—the profane are thunderstruck! The work is progressive—ringleaders in vice come out from among their fellows, which serves to thin the ranks daily.

This church in the army consists of 48 baptized members. Three have been removed by death; one is now ill, who would have been of the church, if Providence had permitted. Several have died in the hospital, in very hopeful circumstances.—About 20 are the subjects of inquiry.—O magnify the Lord with us!"—

Dr. Carey, writing on the same subject, says, "The persons first brought under concern, were convinced of believers' baptism, merely by the word of God, not knowing that the person, to whom one of them accidentally mentioned it, (Mr. Mardon) was a Baptist; as you may judge, the surprise of the soldiers was great."

From Dr. Carey to Dr. Baldwin, Nov. 1809.

"When I first arrived in this country, Nov. 11, 1793, there was one evangelical minister of the church of England in this town, who had been here for several years, and besides him, I knew of no one who professed love to God, except myself and my colleague, Mr. Thomas.—I have however reason to believe that there might be about half a dozen more in different parts of the country. I and my colleague removed to a great distance up the country, when I had to study the language, and where we published the gospel to the inhabitants around. At the present time, through the smiles of our gracious God, things wear a different aspect; besides six evangelical Episcopalians, two presbyterians, or independent ministers, there are 9 stations occupied by Baptist ministers in this presidency; and 5 churches constituted, in connexion with our mission, besides the church and mission station at Rangoon, in the Burman empire."

From a later date the statement is thus given; 5 Episcopalians, 6 Independents, 1 Presbyterian, 2 Lutherans, and 17 Baptists, (including 3 Hindoo preachers.) Besides 3 missionaries in Ceylon, and 1 in China; making in all 35—to which Dr. Carey adds,—

"We are all of one heart, and help each other as much as we can." It may be observed that this remarkable increase of labourers in the Eastern harvest has been within the 16 years of Dr. Carey's residence in India.—He speaks of it as a most encouraging circumstance. The additions to the churches this year amounted to *eighty six*.

1810.

The Lord has graciously planted 5 churches in Bengal, one in Orissa, and one in the Burman empire. In these churches there have been added in this year, *one hundred and five* persons, who were baptized and received into communion, besides several restored, who had been suspended from communion, or excluded.

The churches above mentioned are so spread over Bengal and Orissa, that the word of God is more or less published throughout the greater part of these countries: I say more or less, because the means bear no proportion to the extent of country. Three new missions have begun within the last 12 or 13 months.

Brother Robinson, attended by brother Cornish, (called to the ministry by the church at Calcutta,) is now gone to *Bootan*. What reception they will meet with, we cannot say; but the cause is in the hands of God, who cares much more for it than we do.

Brother and sister Chamberlain, attended by brother Peacock, (also called to the ministry by the church at Calcutta) and his wife, are gone to begin a new mission in a remote part of Hindoostan, at the city of *Agra*, to the N. W. of Calcutta, about four months' journey.

Brother Moore has been settled at *Patna*, nearly in the same direction, rather more northerly, and about midway between Agra and Calcutta. May the God of all goodness protect them, and set before them an open door, that no man can shut, and so bless their labours in these parts, that the word of the Lord may sound out from them to all the surrounding regions.

In *Jessore*, Carapeit Arratoon, a native missionary, has been very successful. Within a few months (March) he has baptized 30 natives; 10 persons were baptized on one occasion. Some of them live at a great distance

from the missionary, who, to obviate the inconvenience, administers the Lord's Supper every first day of the week, at a different place each time, so that in a month they all have opportunity to unite in breaking of bread. One or two of them are at the distance of two hundred miles; yet are diligent to enjoy the opportunities.

At *Calcutta* and *Serampore*, we have seldom a month without baptisings. Seven were added to us at one time. About 20 persons, who attend worship at Calcutta, are under concern of soul, besides several who attend the ministry of the excellent Mr. Thomason, at the Episcopal church. In Serampore there are 10 persons desirous of joining the church. Those who have been baptized at Serampore are Hindoos;—at Calcutta, chiefly Portuguese Catholics. Two things are particularly necessary, *more labourers*, and yet greater outpourings of the Almighty Spirit.

We have been called to lament the death of Mrs. Robinson; she died at Dinagepore, whither she had been brought by brother R. for medical assistance.

Our brother, *John Peter*, has been successful in Orissa, and a church is planted there. Both he, and our beloved brother *Arratoon*, are of the *Armenian* nation.

The religious soldiers have been called to the *Isle of France;* there were 30 members in full communion, and one of their number is set over them as pastor, so that now there is a Baptist church organized, in the 22d regiment.

Five other pious young men from another regiment, went with them in this expedition. Should they succeed in taking the Island, they will immediately endeavour to erect the banner of the cross there, and invite sinners to believe in the crucified Saviour. Mr. Chater lately arrived at Calcutta from *Rangoon*, on account of the indisposition of his wife. That country is in a miserable state as it respects political affairs, but the following are among many encouraging circumstances relative to that missionary station.

Mr. Chater and Felix Carey study the language with success; they have written some tracts in it; and have begun to translate the New Testament into it. They are beloved by all, rich and poor, small and great

Two valuable young men were lately sent thither from the London Missionary Society; but one of them (Mr. Brain) has since been removed by death. The surviving one (Mr. Pritchett) resides with Mr. Felix Carey at Rangoon.

The missionary station at Cutwa will be occupied by Mr. William Carey, from Saddamahl, in consequence of Brother Chamberlain's removal to Agra. Saddamahl and Dinagepore will now form but one station, under brother Fernandez; those places being within 20 miles of each other.

PRESENT STATE OF THE TRANSLATIONS.

From Dr. Carey, to Dr. Staughton. March 1810.

"The work of translation goes forward, and I now entertain the hope, of living to see the word of God printed in twelve of the eastern languages. The probable period of human life will admit of this; and it is what my soul desires. Formerly I thought that if I could but see the whole Bible translated into the language of Bengal, and printed, I could say with Simeon, "Lord, now lettest thou thy servant depart in peace." I have been spared to see that; and have seen much more than my most sanguine expectations could have grasped.

The whole Bible has been printed some time in *Bengalee*, and a second edition of some parts of it. The New Testament and Pentateuch in *Sungskrit;* the New Testament and the Old from Job to Malachi, in *Orissa;* the New Testament in the *Hindoostanee* and *Mahratta.* In the *Chinese* the gospels by Matthew and Mark are printed off, and I hope the New Testament will be published in that language sooner than was expected. We have begun printing in the language of the Shikhs or *Seeks*, and in the *Burman* language:—and in this year, 1811, we hope the *Telinga* and *Kurnata* will be begun.—The latter with the *Guzerattee* has hitherto been delayed, chiefly for want of pecuniary aid. The translations are all much farther advanced than the printing, and in due time, I trust that most of, or all the nations of the East "will hear in their own tongues the wonderful works of God." Let all unite in prayer

for this object."—In a former letter, Dr. C. remarks, "There are at least 20 other languages more spoken in the East, including the Islands, into no one of which a single sentence of the word of God is yet translated. It is not, however, (he adds) too much to entertain a hope, that we may see a beginning made in some of these languages.

"A circumstance highly important to the Eastern world, is a step lately taken by the corresponding committee of the British and Foreign Bible Society, of which 3 of us are members, (Messrs. Carey, Ward and Marshman.) This is the forming a *BIBLIOTHECA BIBLIA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, and will, I trust, do much towards an extended circulation to the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighbouring nations."

Speaking again of the success which God has given to their labours, Dr. Carey in a letter to Dr. Staughton, (both of whom were present at the first vestry meeting of the society in 1792,) thus writes, "Little did you or I think that the undertaking, then an embryo, would have had the success it has had. I did expect success, and I had my eye upon the translation of God's word, into one language; but the whole, was then rather like a pleasing reverie, than a reality. To God be all the glory of what has been done; may he carry on and perfect his own work."

The following shews the numbers that have been baptized since 1800, in the respective years.

In 1800	2	—viz. Felix Carey and the highly esteemed Kristno.
1801	6.	
1802	9.	
1803	14.	
1804	15.	
1805	33.	
1806	25.	
1807	20.	
1808	21.	
1809	86.	
1810	105.	
Total baptized,	331	

Of the whole number baptized, some relapsed into their former idolatries, by the repeated solicitations of their connections; many of whom were again reclaimed.—Some have died in the blessed hope of the gospel—and the greater part are ornaments to their profession of christianity.

The following will give at one view the languages in which the missionaries are employed; and the probable extent of country over which the different languages are spoken.

LANGUAGES.	PROBABLE EXTENT TO WHICH THEY ARE SPOKEN.
1. Bengalee,	About the United States.
2. Sungskrit,	Read over all India.
3. Orissa,	About Ireland.
4. Hindoosthanee,	About France and Italy.
5. Mahratta,	About Great Britain.
6. Seek,	
7. Burman,	Burmah about 17 mills.
8. Chinese,	Read all over China, 300 mills.
9. Telinga,	About England.
10. Kurnata,	The same.
11. Guzerattee,	
12. Bootan,	Bootan and Thibet.

Besides which, a manuscript copy of the New Testament in *Malayala*, and also a translation into the *Tamul*, are received for printing at Serampore; the former translated under the direction of the bishop of the Syrian christians; and the latter by a valuable missionary from the London Society, now dead.

The stations with the names of the missionaries at one view—and the direction of these stations from Calcutta.

STATIONS.		*MISSIONARIES.*
1. Serampore and Calcutta,		Carey, Ward, Marshman, Rowe & Kristno.
2. Chowgacha, (Jessore,)	N. East.	Carapeit Arratoon.*
3. Cutwa and Berhampore,	N. by W.	William Carey, jun.
4. Goamalty, near Malda,	N. by W.	Mardon.
5. Dinagepore & Saddamahl,	N. by E.	Fernandez, sen.
6. Orissa,	S. W.	John Peter.*
7. Rangoon,	S. E.	Chater & Felix Carey.
8. Barbaree, (Bootan,)	N.	Robinson & Cornish.†
9. Bankipore, (Patna,)	N. W.	Moore.
10. Agra,	N. W.	Chamberlain & Peacock.†

The first seven stations have churches.

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* Marked thus are native preachers, ordained.

† Europeans, not sent out as Missionaries from England, but have joined the church, and called into the ministry at Calcutta.

Arrival of 2 Missionaries in New York—Embark for India—Driven back by tempestuous weather.—Letter from Dr. Fuller—Address to the Christian Public to aid in the Translation of the Scriptures.

ARRIVED in New York from London on Dec. 23, 1810, after a voyage of 44 days, Mr. and Mrs. Lawson, Mr. and Mrs. Johns, and Miss Chaffin, all of whom were destined to join the missionaries at Serampore. They were received at New York by the friends of the mission in that city, with every mark of christian friendship; and by the kindness of those friends were entertained, during their stay, free of all charge to the missionaries themselves, or to the society under whose patronage they came out. About the close of April they left New York for Philadelphia, with the intention of embarking in a vessel destined from that port for Calcutta. At Newcastle in Delaware, they were joined by two other missionaries and their companions, who intended to disembark at Madras, on a mission under the superintendance of 'The (*London*) Missionary Society.'

After being off the Capes of Delaware about 3 or 4 days, (during which they sustained a heavy and continued gale,) in lat. 36°. long. 60°, the vessel met with an alarming accident; besides carrying away her topmasts, it was found that the head of the mainmast was sprung. These circumstances rendered it necessary for her to return to port.

On the 1st of June, the missionaries relanded in Philadelphia, highly grateful for their preservation and deliverance whilst exposed to the furious elements. On consulting with their friends, the voyage, as it respects the missionaries, was abandoned, though reluctantly on their part, on account of the difficulty of procuring conveyance to that remote region, under the existing disagreement between this country and Europe.

Though painful at first, the circumstance seems providential, as it gives the missionaries an opportunity to

acquaint the public with the depressed state of the Society's funds, mentioned in a letter just received by them, (now in this country,) from the venerable Dr. Fuller. And which renders an appeal to their benevolence necessary *on account of the translations*; and it may be confidently hoped, that such an appeal will not be ineffectual, especially as the American public has recently manifested a new and increasing interest for the propagation of the gospel in India.

EXTRACT FROM DR. FULLER'S LETTER.

Kettering, (Eng.) Aug. 2, 1811.

Very dear brethren and sisters,

"We have heard of your being driven back by tem-
"pestuous weather; we are thankful that your lives were
"spared. Doubtless God has some wise ends to an-
"swer by this event, though we cannot tell what they
"are. I hope you will be reconciled to your situation,
"till a way be opened. Meanwhile you will allow us to
"press upon you economy, and to recommend, if possi-
"ble, some employment during your stay, that shall
"enable you in some good degree to support your-
"selves: for partly through the expense attending
"your going out, and partly from the number of drafts
"from India, *on account of the translations*, which have
"this spring amounted to about 21,333 dollars, I
"assure you our funds are considerably *more than ex-*
"*hausted.*—Mr. Sutcliff and Dr. Ryland have been in-
"to Scotland, to collect in my stead. They obtained
"about 5,777 dollars; yet we are not able at present
"to meet our demands, and it may be a year ere we
"shall be.—I trust not only the love of that cause in
"which you are so nobly embarked, but the generosity
"of your minds will concur with the above recommen-
"dation, and induce you to diminish your expenses as
"much as possible, and so to unite with us in struggling
"through our difficulties."

Yours, very affectionately,

ANDREW FULLER,

Secretary to the Society.

ADDRESS

To the Christian Public.

IN thus introducing the subject to general notice, we would remind the friends of religion, that the Baptist missionaries in India have been employed in that extensive country from the year 1793, to the present time, a period of 18 years. The first years were years of difficulty; since which God has abundantly owned them, and succeeded their unremitting and arduous exertions, beyond their most sanguine expectations, and much to the admiration and gratitude of the thousands of Christian Israel.

Their principal and favourite pursuit is *the translation of the Holy Scriptures*; an employ for which they are remarkably qualified as it respects zeal, talents and situation. The name of Carey is of balmy fragrance. The respectability of his situation in the College of Fort William as Professor of the Shanscrit and Bengalee Languages is well known. His devoting annually to the work, his whole salary of about 6,000 dollars, affords an instance of the utmost disinterestedness!

We would assure the religious public, that this is the one great cause of God—it is their own—And to quote from Dr. Carey's memoir,* "It is not on our own account that we desire supplies, but merely to spread the knowledge of our Lord Jesus Christ, by disseminating *his sacred word* among the nations around us, now sitting in "darkness and in the region of the shadow of death."

In soliciting aid for the translations of the scriptures into the numerous languages of the East—'the pure word of eternal life without gloss or comment,' we have the co-operation of that grand institution of modern times, 'The British and Foreign Bible Society,'

* See memoir of the translations of the Scriptures into the languages of the East.

whose approbation of this mission, (denominated by Dr. Buchanan, "the *Shanscrit* school for the translations," and from the same author we add—'the Bengalee, the Orissa and the Mahratta,'*) and whose concern for its success is seen, in their having voted near 5000 dollars annually for 3 years, to be appropriated to this object.

As it respects the friends to the kingdom of Christ in Scotland, they have repeatedly been forward with their liberal aid. And the love of the American brethren was generously testified on a former occasion, when almost unsolicited, near seven thousand dollars were collected by the exertions of its friends among various denominations—than which there cannot be a higher encomium on American liberality—A triumph of the christian temper in the exercise of the best affections of the heart.

After a lapse of a few years it appears necesary again to address the friends of the Holy Scriptures, in this country—to call on them to aid a second time in giving the word of God to "four hundred millions of Heathens."—Surely we may hope the appeal cannot be made in vain. It is the work of God, and not of man. It is the work of God, and not exclusively of any set of men It is the work of God, and must prevail. And the time fast approaches when to have engaged in it will be deemed a nobler honour than to have assisted in the conquests of empires! It is of God, and shall remain unmoved, when thrones are demolished, and the empires of this period, like those of past ages, shall perhaps have ceased, and have passed away forever.

* See Christian Researches, pages 209 and 240.

ADDENDA.

WE have here given an extract from 'The Memoirs of the Translations,' shewing some of the peculiar qualifications which the missionaries possess for the important work of translating and printing the scriptures into the

CHINESE LANGUAGE.

"We have to mention with gratitude the goodness of Providence in erecting for us a *Chinese Foundery*, if it may be so termed. About eighteen months ago, (now nearly four years*) we began to employ, under Chinese superintendance, certain natives of Bengal, for many years accustomed to cut the flowers employed in printing cottons, and have found them succeed beyond our expectations. The delicate workmanship required in their former employ, fits them admirably for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist. Of the execution you will soon have an opportunity of judging from the original text of the first volume of Confucius, printed off with a translation in a 4to. of 724 pages, and now waiting for a preliminary dissertation on the language, by Dr. Marshman. We, many months ago, (now years*) began printing a newly revised copy of the Gospel by Matthew, to the middle of which we have nearly advanced, though the difficulty of afterwards correcting the blocks, causes us to advance with slow and careful circumspection. The New Testament is printed in 8vo, or size resembling that of the work of Confucius, so common, and so highly venerated among the Chinese. The pages are cut on one block; when printed off, the page is folded so as to have the two blank sides inward, in the manner of the Chinese. The blocks are of the wood of the *tamarind* tree. We have also retained another learned Chinese to superintend

* Editor.

the cutting of the characters, and examine the translation with brother Marshman. After the latter has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing *him* to read it, and give *his* idea of the meaning of *every sentence and character*. As he has not the least previous acquaintance with the sense of the passage, (being unable to speak a sentence of English) brother Marshman has an opportunity of marking the least deficiency from the original, and of canvassing anew such passages with Mr. Lassar, which is *constantly* done, previously to their being written for engraving. It may be observed also, that as this man boards with us he has no connexion with Mr. Lassar, and indeed from a disposition common to the generality of Asiatics, is sufficiently disposed to find fault with his work, if opportunity offers. This disposition, however, is kept within due bounds by brother Marshman's examining the dictionary with him, for every character to which he ascribes a sense different from that which is used in the copy, under revision. Thus, dear brethren, has Divine Providence favoured us with the *means* of acquiring this difficult language: with those to study it whose youth and collateral studies fit them peculiarly for the labour: with the means of *counter-examining* the translation: and with a *press* to carry forward the printing of it to any extent. From calculating how many pages of the original the blocks of the Chinese already cut have included, the probability is, that 700 of these blocks will nearly complete the New Testament. These, although they contain each nearly three hundred characters, we are able to get engraved for something less than 4 dollars each. Seven hundred multiplied by this number give 2800 dolls. So that it is quite probable that 3000 dollars will complete the engraving of the whole New Testament in Chinese. When this is done, any number of copies can be thrown off at pleasure. It is supposed that these blocks may bear to have ten thousand taken off. If, however, it be only *half* that number, at so moderate a price can Chinese paper be obtained in Calcutta, that, considering the number of copies, the version will be

cheaper, notwithstanding its being the first, *than any version* of the New Testament which we have hitherto been able to print. May the Lord enable us to improve our advantages to the advancement of his cause."

REMARKS.

BY an article in the Literary Panorama for April, 1808, it appears that the expense of engraving in Britain a Chinese M. S. Harmony of the 4 gospels, was estimated at 15,555 dolls. On this scale, the engraving of the whole New Testament must have amounted to about ten times the sum which engraving it in India will cost. The work of Confucius has been dedicated by permission to the Governor-general, Lord MINTO, and is in great forwardness. In a second memoir published by the missionaries, they speak of Mr. Lawson's joining them, as promising great usefulness, he being a proficient in the beautiful and important art of engraving on wood. One of the blocks containing a page of Matthew's gospel in Chinese has been sent to this country, and is in possession of the Rev. Dr. Staughton of Philadelphia, whose politeness has obliged many of the curious with a sight of this interesting performance.

The Editor of the present edition of the Narrative was highly gratified, when at Salem, with a sight of the first part of the New Testament in the Chinese, brought from Serampore by a Captain of an Indiaman, and presented by him to that valuable institution, THE SALEM EAST INDIA MARINE SOCIETY, which, with several other of the Eastern versions of the scriptures, may be seen in their elegant museum.

GEOGRAPHICAL REMARKS.

The province of Bengal is larger than Great Britain. The great rivers, Ganges* and Burrampooter,† with their numerous branches and adjuncts, intersect the whole country, in such a wonderful variety of directions, that except round Burdwan, Birboom, &c. every place is situate within thirty miles of some *navigable* stream; and generally within a third part of that distance. Thirty thousand boatmen are always employed by this inland navigation.

The rivers in Bengal are extremely *variable* in their course or channel, owing to the nature of the soil, which is that of sand or black mould; nothing so coarse as gravel being found nearer the sea than (Oudanulla) 400 miles up the Ganges. This noble river receives, in its course through the plains, eleven rivers, some of which are equal to the Rhine, and none smaller than the Thames, besides as many of lesser note. About 300 miles from the sea the *Delta* of the Ganges begins. The two westermost branches, viz. the Cossimbazar and the Jellinghy rivers, unite and form the Hoogly. The former is almost dry from October to May, and the latter is unnavigable for two or three of the driest months; therefore the only *subordinate* branch of the Ganges (except the Hoogly) which is always navigable, is the *Chundnah*, separating at Moddapour, and terminating in the Hooringotta river.

The hot season begins with March, and continues to the end of May. The rainy season continues from June to September. By the latter end of July all the lower parts of Bengal, contiguous to the two great rivers, are overflowed to an extent of above 100 miles in width, nothing appearing but villages and trees. Embarkations of every kind traverse the inundation: while husbandry and grazing are both suspended! The periodical rains and intense heat produce a luxuriance of vegetation unknown in Europe; and the rich variety of the vegetable creation delights the eye of every spectator.

The lower part of the Delta, called the Sunderbunds, which is one hundred and eighty miles broad next the sea, is equal in extent to the principality of Wales. This tract is completely enveloped in woods, and so abounds with tygers and other wild beasts, that all attempts to clear it have been yet in vain! Here salt is prepared, equal to the consumption of Bengal and its dependencies; while those who make it are in constant peril of their lives, as the tygers not only appear on the margin, but often, in the night-time, swim to the boats lying at anchor in the middle of the river.

SERAMPORE, the Seat of the Mission, is about 15 miles north of Calcutta.

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* The Hindoostanee name of this river is *Pudda or Padda*. It is also named Burra Gonga, or the Great River, and *Gonga*, the River, by way of eminence. This explains the phrase, "bathing in Gonga," which often occurs in the Periodical Accounts.

† The name in Sungskrit is *Brahmapooter*, i. e. the son of Brahma.

NOTICE.

Any contributions made for this object, viz. The translations of the Scriptures—or in aid of the mission, (if for the latter it should be specified)—may be deposited with Dr. BALDWIN of Boston—The Rev. LUCIUS BOLLES of Salem—JOHN CAULDWELL, Esq. 304 Pearl Street, New York—or ROBERT RALSTON, Esq. Philadelphia.

AT a late and numerously attended meeting of the BOSTON FEMALE SOCIETY, organized in 1800, with a view to the support of Missionary undertakings; it was

RESOLVED, *unanimously*,—"That the whole subscriptions *of the present year* be appropriated to the *Translations of the Scriptures*, carrying on so extensively and successfully by the missionaries at Serampore, in Bengal."

WE would recommend the laudable example of these united christians, (for the society consists of *various denominations*,) to others, that according to the ability which God giveth, all might come forward and assist in giving the Holy Scriptures to *four hundred millions* of idolaters! [*Centinel*, *Nov.* 9, 1811.

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